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AMERICAN ECCLESIASTICAL REVIEW.

(MONTHLY)

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"*Ut Ecclesia ædificationem accipiat.*"
I. Cor. xiv. 5.

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Gentlemen: By all means enroll me as subscriber to the REVIEW from its first number. So excellent a periodical deserves the hearty encouragement of all ecclesiastics.

Yours in Christ, JOHN J. KEANE

AMERICAN

ECCLESIASTICAL REVIEW.

VOL. IV.—MAY, 1891.—NO. 5.

MARIA REGINA CLERI.

I.

WE read in the life of St. Charles Borromeo, that Prince of Christian Priests and Prelates, how he had an image of our Bl. Lady with the Holy Infant placed above the principal gate of every parish church in his Diocese. The Acts of the Provincial Councils of Milan contain special decrees to this effect.[1]

Thus the holy bishop gave emphatic expression of his conviction that the reformation of morals inaugurated by the legislation of the Council of Trent would be best effected through devotion to the Mother of God, who had for generations past been saluted by the faithful as the "Gate of Heaven."

If the inhabitants of Milan are still, as we are told by the

[1] Illud vero præter cætera adhibeatur, ut in uniuscujusque ecclesiæ, præsertim Parochialis frontispicio, a superiori scilicet parte ostii majoris, extrinsecus pingatur aut sculpatur decore religioseque imago B. Mariæ Virginis Jesum Filium in amplexu habentis . . . .Quod si vel Annunciationis, vel Assumptionis, vel Nativitatis Sanctæ Mariæ titulum diemve festum ecclesia habet, beatissimæ Virginis effigies exprimatur quæ mysterii rationi conveniat.—Ut vero a pluvia et temporis injuria perpetuo defendatur, id structuræ opere solerter prospicere architecti erit.—*Instruct. Fabr. Eccl.* Lib. I. cap. 3.

Lombard historian of our time, Cesare Cantù, remarkable among the people of Italy for their deep piety, and if, as he thinks, this characteristic may be attributed to the zeal of the saint whose gigantic image at Arona overlooks the country around the Lago Maggiore, it is safe to say that the love of the Madonna was the principal lever by which St. Charles raised his flock to that elevated plane which distinguishes them even at this day. In the acts of the Milanese Church there are to be found numerous ordinances regulating the devotions of the faithful in honor of the Immaculate Queen of Heaven. Even the soldiers recited daily and in common the Litany of Loretto and the Rosary, and every barrack had a picture or statue of our Bl. Lady in some prominent place, to remind its inmates that,

> Illa licet casto niteat pulcherrima vultu
> Et crine et blandis conspicienda oculis,
> Cum tamen effulget galea præsignis et hasta,
> Una est innumeris fortior agminibus.

If the charm of the Madonna's name could inspire the soldier with true valor, it had an even greater influence upon those who followed the avocations of peace, as it touched the very roots of the moral and social life. Hence the clergy, being the pattern at once and the guardians of the faithful, were to employ this devotion as a principal means of conversion and sanctification. No one could be promoted to sacred orders without having given definite proof of his proficiency in explaining the prerogatives of the Mother of Christ by passing an examination in the office of the Bl. Virgin as it was daily recited in the Seminary chapel.[2]

The more we ponder the manifold virtues of this devotion, the more must we admire the wisdom of the great ecclesiastical reformer who by its means combated successfully the evils of his time, just as St. Dominic had done long centuries before. We live in days when reason is assumed to be the great panacea for all human ills, and the resources of science

[2] Acta Eccl. Mediol P. I. Conc. Prov. V; and P. V, Sec. 3. cap. 2.

are being exhausted in solving the ever recurring social problems which threaten the peace of progressive nations. Perhaps in our zeal for advancement we forget that the full solution cannot come except through faith. That faith must support reason indeed, but it is not to be made dependent on the vacillitating, individualizing dogmatism of modern philosophy. The Gospel solves all problems. It was intended to do so; and it was given to man groping in the darkness of unaided reason by One who is the Eternal Wisdom Himself. He came into this world as the Light, and we have His infallible assurance that He would never be wanting as the light to guide men until the end of time: Ego via, veritas, vita.

But the modern world with all its perfections is not in a state to accept this assurance in the same spirit in which it had been received in the ages of faith. Everywhere we may hear it questioned, cavilled at, repudiated and even ridiculed. Many Catholics who have grown up amid such conditions are beguiled into a temper of criticism, all the more because here and there half-taught defenders of the Church have allowed their attention to be absorbed by the painted shield of their science-vaunting adversaries. If then there be really any need of tempering the strong fresh light of the Gospel and of adapting it to the weakened condition of the unstable or the misguided, no better means can be found than the devotion in honor of the Bl. Virgin Mary. And we may use it in safety, without detriment to the truth, nay with the added charm of beautifying the transmitted rays in a way which the Incarnate Son of God Himself had chosen to point out by His creation of this immaculate "Mirror of Justice."

As for the evils which beset our age and which the light of the Gospel will not only lay bare in their reality, but which it must consume and supplant by a healthier growth, they are radically the same that have hindered man's progress toward heaven for ages. They have varied, it is true,

from the beginning in their manifestations, but they have always been counteracted by periodical adaptation of the principles of Christianity. These principles have in nearly every case found their interpretation through the devotion to the Mother of our Divine Saviour. As she was the link that brought us within reach of the mercy chain whereby we were first saved, so she has been the preserver from ruin whenever we had cut loose from that blessed bondage. History is full, on every page, of her triumphs over errors intellectual and moral. The needy of every age have recorded their gratitude to her from the day when first she interpreted to our Lord the wants of the nuptial guests at Cana, to the latest miracle wrought at her shrines the world over to-day.

Prisca sic Patrum monumenta narrant,
Templa testantur spoliis opimis
Clara, votivo repetita cultu
Festa quotannis.

Leo XIII in his two beautiful Encyclicals on the devotion of the Rosary has briefly recalled the principal phases of its history and reminds us of the necessity of rallying around this "Tower of David" in the social and religious crisis of these times. He does not set aside reason; nay he would urge its legitimate use more strongly than ever pontiff has done, when he points to the Master of Christian Philosophers, St. Thomas, as the teacher who will not ensnare the mind by sophisms, but will give him true and changeless principles whereby to test every science and to discover every error. But if to master the "Summa" is to acquire the true principles of scientific methods, we must go to the "Seat of Wisdom" to learn the practice of them. As Mary carried nearest to her Immaculate Heart the Incarnate Wisdom, so she assimilated It in the most perfect degree. She is the grand mirror which accurately reflects the truth and the beauty of the *Logos*, the uncreated reason; and in contemplating this beautiful image we learn unconsciously to love

the reality whence it proceeds. Thus we come nearer to the truth by the contemplation of Mary's virtues, and it is in this sense that St. Augustine calls her "the Teacher of the nations"[1] and St. Jerome "the Light of the heavenly doctrine."[2]

II.

Light and strength, knowledge and virtue come to us, through the devotion toward our Bl. Lady, in two ways. As our chosen Patron and Queen she protects our interests; for does it not stand to reason that she must love us with an affection kindred to that which her divine Son bears us who gave His earthly life for our salvation? Nevertheless this relation of the Mother of our Redeemer, strong and natural as it is, must be in a sense subservient to and depend on our imitation of the virtues which she so prominently brings before us in her life on earth. The more we study her, the more are we attracted by the sweet charms of her motherly grace. By being in her company, as it were, we more and more realize, that, as co-heirs of Christ we are the children of her also, who held the divine Infant in her chaste arms. As He came to relieve men of the burdens and miseries that oppressed them and which would ever and anon rise up anew to beset them, so His Mother would most safely lead us up to Him. And if she be our mother also, we, her children, should and could conform to her ways and grow like to her. It is an old saying, and a true one, that we become like to the things which we love. It is then in the imitation of our Bl. Lady's virtues that we find the strongest means for bettering men and their conditions of life. What these virtues are we need not be told here. They are those that are wanting to make the happiness of the masses a reality even in this land of ours where there is no lack of resources, and which has the most equitable laws that a Commonwealth could devise.

[1] Serm. VI in Nativ.. B. Va. [2] De nom. Hebr.

What the Gospel tells us of our Bl. Lady is easily summed up in a few words. Yet little as it appears, it completely outlines a life so gigantic in compass as to cover every condition of human sorrow or suffering. The mother of the "Carpenter's Son" lived in days that were evil; when capital held up its proud head at least as high as it does to-day. Her own city denies her a woman's right to find shelter in the abode of men, at a time when the refusal meant danger of life to a mother and her unborn child. What in later years could this widowed Mother look to, when her Son had not whereon to rest His weary head? Yet such was her lot after thirty years of honest patient toil. Would we seek an ideal for the masses wronged by the avarice, the pride, the self-indulgence of those above them? Surely there is none which we could place before our people, none so potent to lead them to true liberty in patience and trust, as that of the Virgin Mother of Christ. And we must not forget that it is by ideals that men are swayed. Hero-worship is essential to the masses. It is an abiding testimony to the need of authority under all conditions of society. If men repudiate the authority of God they will set up in its stead another, and pledge their troth to some creature, whilst they deceive themselves into the belief that they are thus serving the interests of freedom of judgment.

But when we point out Mary as the model for man's imitation and the object of his reverence, we are simply bringing him into closer relation with his Creator. She is the bridge, so to speak, over which there is a direct leading to the Kingdom of her divine Son for which we daily pray that it may come. And surely there is not an ideal, a love so worthy of our admiration, a life so fair and stainless as hers whom even the Archangel salutes as "full of grace;" concerning whom the seer of old enraptured by her vision, asks: "Who is she that cometh as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?" If the art of the old Masters has become an impossibility in our progressive and

æsthetic age, it is solely because the faith that inspired the artists of medieval times with lofty ideals and kindled their hearts with a chivalrous love of the celestial beauty of the Madonna, has no place in our modern studios. The artist of the salon may be able to fancy but he does not realize the love which alone enkindles enthusiasm, and hence his expression of the conception retains the element of the earthly instead of the divine which it is the highest prerogative of art to express.

Nor is the cultivation of this ideal beset by the difficulties which modern philanthropy meets with in its efforts to raise the masses. The early Christian monks who found effective means to soften the rude manners of the Frankish and Saxon barbarians employed no other methods than those which go hand in hand with Catholic piety. They taught the child, the youth and maiden the gentle virtues of the fair Queen of Heaven who like them had once dwelt on earth and whom they were to meet in the beautiful Walhalla above, if they would only strive to become like to her so as to be fit company in her Son's heavenly kingdom.

There is no condition of life which this ideal would not directly tend to elevate. Whilst she sustains the hopes of the poor as the Mother of Mercy, she engages the hearts of the rich who in her name as in that of her Son open their hands to the needy. What wealth of charities is not endowed under the patronage of Mary. What project of reformation has ever failed that had been begun under her tutelage. The good and the wise and the valiant have in every age acknowledged their indebtedness to the inspiring power of Mary's name.

III.

But what special obligation rests there upon the priest to cultivate this devotion not only among his people but above all in his own private life? This, that unless our love and veneration of the Mother of Christ be remarkable, it will not

set our people on fire. Love and lukewarmness are directly opposed to each other. True affection is always intense. It manifests itself as a sort of passion and can not remain hidden even in men who are naturally conservative. No reform is ever effected without creating enthusiasm, and no enthusiasm can be created without persistent agitation, the centre of which is one man with one leading idea. Now the priest is the leader of his flock. He is at the same time the "forma gregis." The flock invariably follows him. "Sicut rex ita grex" says holy Writ. If the picture over his desk or in the reception room, if the altar in the church, if his sermons and instructions show at all times a tender mindfulness of this love toward our Bl. Lady it will soon react upon the people for whom this devotion has a sort of native attraction.

No one who observes the currents of popular feeling can help being struck by the readiness with which the public catch up and convert into enthusiasm the merits of a worthy cause, when it is rightly presented to them. Disappointments and defeats go for nothing. Of this we have daily illustrations perhaps nowhere so patent as in the field of politics, when there is question of reforms. This points the way to what we as priests might effect by a discreet use of our power. We are always advocating the cause of reform by the very position which we hold. Our politics are of the highest order and our rights are unquestionable as they are seconded or rather authorized by God Himself. There is no danger that we may hurt our cause by indiscreet praise since our idol will not disappoint us and we well understand that all the glory goes to God as our one and only last end.

Some time ago we read a number of edifying letters, written by a priest of long experience, to a younger brother in the holy ministry. In these epistles the ways and means are pointed out how best to promote the devotion to the Mother of God.[1] We shall here follow the train of thought suggested by the writer.

[1] St. Louis Pastoral Blatt, xxiv. n. 10 seq.

If we would reap the full fruits of this devotion in our parish, we shall have to begin to inculcate it early, that is to say in the children. In the instruction given to our Christian mothers special stress should be laid upon the good that is effected by training the child from its earliest age to a love and reverence for the Bl. Mother. The habit of directing the sponsor to carry the newly baptized infant at once to the altar of our Bl. Lady and there offer it to her special protection has its salutary effect no less upon the grown than upon the unconscious babe. Let a medal around the child's neck be a daily reminder to the mother that the sweet name of Mary carries with it a special grace and that the first sound to greet her darling's ear and to issue from the tiny lips is fittingly the one which the Holy Infant virtually pronounced when first It lisped the lovely name of "Mother."

Happy the parent who has known how to imprint upon her babe's young heart the fair image of the Mother of Christ and thus placed its affection for herself upon the high and sacred pedestal whence that filial love can never be dethroned in after-life.

When the time of school begins for the child, the priest has a better opportunity of instructing it in the devotion to the Queen of Heaven, especially when he is aided therein by the habitual coöperation of a devout teacher. Nothing will make the priest's visit to the school-room such a source of joy and lasting good, as if he tells the children a story about our Bl. Lady. But the story must be beautiful; and as the subject itself is an unceasing source of beauty it needs only be told in an interesting way, so as to catch hold of the little minds and hearts. There must be nothing trivial about it nor any thing in the manner of telling which may detract from the reverence due to the Mother of God. If the children are thus interested they will hail the appearance of the priest, and the feeling will be one that leaves its imprint of reverent attachment to his sacred person through life and after his death.

And through the child we often reach the heart of the

parent otherwise impervious to our admonitions from the pulpit or in the confessional. The young can without giving offence or becoming wearisome repeat what they hear from the pastor's lips about the mercy of the Refuge of sinners and the power of the Queen of Heaven, and the little missionaries will readily be induced to add to their innocent preaching of what we must do to save our souls, a prayer for the conversion of father or mother.

To aid in the deepening of the impressions made by frequent instruction every class hall should have a large and beautiful image of Our Bl. Lady. We say large and beautiful, because it ought to present a real attraction to the eye through which it becomes a living influence in the heart. Even a stain or a slight break may hinder the children from regarding it with that veneration which is due to the august person whom it represents. "I also delight," says the priest to whom we have referred above, "in presenting the children from time to time with little pictures of the Madonna." But he adds that he is very careful in the selection of these. He prefers such as are nicely *colored*, because the children appreciate them better. He would also have the representations as far as possible *natural*, that is, free from those exaggerations of emblem and symbol which have no meaning for the child and can only tend to confuse its ideas of devotion. Thirdly he would declare against those half nude forms which must necessarily weaken the sense of modesty in the child, who has no understanding of the conditions which first sanctioned these expressions of ideal art.

We wholly subscribe to this view which would urge careful discrimination in the choice of pictures intended to foster the sense of devotion in the hearts of the young. There are large quantities of prints thrown into the Catholic mission-market which are an offense against good taste and a libel upon Catholic devotion. It would be a virtuous action to ostracise from clerical patronage the dealers who, for the sake of gain, produce or sell this kind of articles. The same may be said of medals, chaplets, scapulars and the like.

As regards the prayers and devotional exercises in honor of Our Bl. Lady, which tradition has made a permanent part of the ecclesiastical seasons, we cannot allow them to become merely perfunctory practises without great loss to the faithful. The tabernacle elect of the Holy Ghost is likewise the repository of His special graces. These are, as we know from the Apostle: charity, joy, peace, patience, benignity, goodness, longanimity, mildness, modesty, faith, continency and chastity. Can there be anything wanting to the harmony between pastor and flock where these graces flow from the Immaculate Heart of Mary? And has not every priest it in his power to open the fountain whence these heavenly gifts flow?

It can hardly be that words should fail us to speak fervently of her who is styled "Virgo prædicanda." He who finds it difficult to explain the virtues of his mother must indeed have a barren heart. It needs less thought, though perhaps more affection, than is required by the preacher of dogmatic truth. Mary herself will come to his aid and, as the inspired writer foretold of her "in the midst of the Church she shall open his mouth; and shall fill him with the spirit of wisdom and understanding." [1]

Before concluding we have one more suggestion to make in furtherance of the devotion to our Bl. Lady. All our people, young and old, read. What they read enters their minds and hearts and bears fruit in their actions. A good book therefore is a great help to most persons if we can get them to read it. The same may be said, and with even more truth, of a good paper or periodical; because the latter comes frequently, and it is more easily read and probably by a larger number in proportion. If the editor have principle; if he be a conscientious Catholic and well informed in his religion; if he has position enough to be independent of a mercenary publisher and to demand that no low advertisements be inserted in his publication which would counteract what

[1] Ecclesiastic. XV. 2. and 5.

he writes with a view of elevating his readers—then to propagate such a paper or magazine will be of immense value to a zealous priest. There are pastors, who fully realizing the importance of this help in the work of souls, insist in the parochial visitations that their people lay aside two or three dollars a year for a thoroughly good periodical or paper. The oldest or the cleverest in the family reads aloud in the evening from its pages and confirms what their priest has taught them in the church. But we are drifting from our main thought which is the devotion to our Bl. Lady. A periodical which makes the spread of this devotion its principal aim is a priceless boon, all the more when it serves at the same time the purpose of healthy recreation for heart and mind. "The Ave Maria" [1] is probably the truest expression of this idea which we have in the English language. We feel that we are securing for ourselves a special blessing from the Queen of Heaven in urging our brother priests to introduce this publication among their flocks. It is a May flower whose fragrance has delighted so many souls for more than twenty-five years and brought them to a better understanding and a fuller realization of the imitation of Our Immaculate Mother. Its frequent appearance in the Catholic family cannot but tend to make our children more docile, more zealous in what concerns the honor of our heavenly Queen, more virtuous and consequently more happy. And no one is the greater gainer of all these effects than the shepherd who leads his flock to taste of the fruits of this "fair Olive-tree in the plains" whose "branches are of honor and grace," in whom "is all hope of life and of virtue." [2]

"They that work by me shall not sin. They that explain me shall have life everlasting." [3]

THE EDITOR.

[1] Ecclesiastic. XXIV. 22. seq.

[2] Published at Notre Dame, Indiana. Subscr. $2.50 a year, clubs of ten, $2.00.

[3] Ibid. 30.

ORGANIZE THE CATHOLIC YOUNG MEN.[1]

I.

SEVERAL years ago, when the infidels of France were forcing their anti-Catholic educational laws upon the people of that afflicted Republic, I remember reading in the *London Times* an editorial remark to the following purport: (I quote from memory; for it would be a sad waste of time and pains to go hunting up the cynical text.)

"In our opinion," said the Thunderer, "M. Ferry and his colleagues are making a great ado about nothing; for although the difference is great, as regards religious views, between a French boy of sixteen educated by the Jesuits and a French boy of the same age educated by non-religious teachers; yet before these boys have grown to be young men of twenty-three, they will equally have become irreligious." To what extent the actual religious condition of French masculinity justifies this sarcasm of the saturnine Englishman, I have not the data to determine,—probably neither had he who wrote it. Experience has taught us the wisdom of listening with extreme incredulity to Protestant estimates of the state of religion in Catholic countries. We are loth to believe, and shall surely require a more trustworthy witness than Pigott's organ to induce us to believe, that Catholicism in France has shrunk to be the religion of her women and children.

Leaving the matter of fact out of consideration, I beg to draw attention to the twofold truth imbedded in the epigram whence it derives its force. First, the *Times* is evidently as firmly persuaded as was M. Ferry, that no considerable number of young men will be *religious* at twenty-three, who have not, as boys, received an early religious training. It is against the law of moral gravitation. If the Catholic Church finds it

[1] This address to the reverend clergy in behalf of the young men is written at the suggestion of the Rev. President of the National Union of C. Y. M. of America.

so difficult a task in an age of unbelief to keep her children to their Christian allegiance, notwithstanding her earnest and persistent efforts, she would soon vanish from the earth if she relaxed her hold upon the youthful intellect. In pronouncing that Ferry was making great ado about nothing, as if he were wantonly tormenting an institution which was already in the agony of death, the English editor made the mistake of judging of the vitality of the Catholic Church by that of his moribund Anglican establishment. The Englishman had as great an aversion to supernatural religion as had the Frenchman; but looking out upon France from the hazy atmosphere of London, he was puzzled to comprehend the virulence of his friends in the neighboring nation. Why could they not restrain their impatience with contemptuous magnaminity and let the worn-out religion die in peace? But Ferry and his colleagues, though they harbored the insane delusion which has ruined so many greater men, that it was possible to triumph over the Church of Christ, were sensible of the gravity of the conflict they were entering upon. And it must be admitted they laid the axe to the root. The issue has been joined and posterity must tell the result. It is out of all doubt that, humanly speaking, whichever party controls the school-room has half won in the mighty struggle. But here enters our second consideration. Whilst irreligious schools are morally certain to beget irreligious men, it is not at all certain, on the other hand, that religious schools will alone suffice to secure a generation of religious men. It is as possible in America as in France that the pious boy of sixteen may become an unbelieving young man before he has grown to be twenty-three. The priest who has succeeded in keeping his boys of sixteen undefiled and unspotted from this world of sin and infidelity has, indeed, made a good beginning, but only a beginning. To leave them now, "like the ostrich in the desert," would be equivalent to an acknowlegment that the magisterial office of the priesthood is limited to the nursing of children.

II.

Of course it is not the priest that leaves the boy, but rather the boy that leaves the priest. It is the universal complaint (apparently only too well-founded) that our young men are no sooner fledged than they fly away from their early haunts. They are not conspicuous in any religious movement; they are reluctant to join pious sodalities; they construe the Sabbath in its strictest sense as a day of rest on which they hear the shortest Mass said in the Church and devote the rest of the day to idleness or amusement. Who ever knew of their buying a Catholic book? or of reading one presented them gratis?—I could go on drawing up a formidable indictment against them, were it not that my purpose is irenical.

Let me therefore make the obvious remark that the fact that these complaints are so general and so well-founded argues that we are confronted with an indefinable something deeply seated in the very nature of the genus *Young man* as at present conditioned. Were the phenomenon local or sporadic we should be justified in adhering to traditional methods and leaving those who did not choose to benefit by them to their fate. They will not join my sodalities? *Ipsi viderint.* They will not come to hear my sermons? *Mundus sum a sanguine.* But since on the one hand the unwillingness of the young men to take a prominent part in the ordinary functions of religion is said to be all but universal, and since on the other hand the religious attitude of the young men is the most infallible index of the vitality of religion in a nation, it is patent that as the moon will not come to Mohammed, the prophet must come to the moon.

I have no doubt my clerical readers have already fastened upon two stupid insinuations, one of which in my haste I have really made, the other of which I may seem to have made. I have insinuated that if the priest stand upon his

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Let me therefore make the obvious remark that the fact that these complaints are so general and so well-founded argues that we are confronted with an indefinable something deeply seated in the very nature of the genus *Young man* as at present conditioned. Were the phenomenon local or sporadic we should be justified in adhering to traditional methods and leaving those who did not choose to benefit by them to their fate. They will not join my sodalities? *Ipsi viderint.* They will not come to hear my sermons? *Mundus sum a sanguine.* But since on the one hand the unwillingness of the young men to take a prominent part in the ordinary functions of religion is said to be all but universal, and since on the other hand the religious attitude of the young men is the most infallible index of the vitality of religion in a nation, it is patent that as the moon will not come to Mohammed, the prophet must come to the moon.

I have no doubt my clerical readers have already fastened upon two stupid insinuations, one of which in my haste I have really made, the other of which I may seem to have made. I have insinuated that if the priest stand upon his

dignity, keep within the walls of his church, and suffer to perish those who refuse to come to him, he will be following the *traditional* method. But when was such a course the tradition of the Catholic priesthood? From the day that the aged Apostle, borne on the wings of charity, outstript the young robber-captain in that race over the rough mountain paths immortalized by Clement of Alexandria,[1] until our own generation when we have seen the great Newman, the faithful son and disciple of St. Philip Neri, suspend his theological studies to go romp with boys and arrange classical plays for his advanced scholars, when has it ceased to be the prime solicitude of every Catholic priest to study closely and sympathetically all those mysterious meanderings of the adolescent soul which "Gatherer the son of Vomiter" (Prov. xxx. 19.) could compare only to "*the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea*"? It was by means of this divine gift of becoming all to all,—boys with boys, whether in play or study, jocose with the light-hearted as well as serious with the thoughtful; maintaining strict discipline in church and school-room, but gracefully unbending their stateliness at the sports of the field—that the priests in the middle ages captivated the mind and heart of Christendom and became the supreme moderators of public and domestic life. To attach, therefore, to methods of formalism and indifference in dealing with young men the epithet of *traditional* is a calumny against our predecessors in the priesthood, illustrating the tyranny which stereotyped phrases exercise upon the minds of writers. We are the heirs to no such traditions: "*Nos talem consuetudinem non habemus neque Ecclesia Dei!*"

The other insinuation which some beloved brother may think he detects in my remarks would convict me of such intolerable insolence that I must hasten to deprecate any construction of the kind being put upon my words. I may appear to have intimated that the clergy of this nation have

[1] Ap. Euseb. Lib. III c. 23.

been heretofore derelict in their duties toward the young men, or been ignorant of the proper way of dealing with them; and that Almighty God has commissioned me as His prophet to enlighten them and rouse them up. I am not conscious that I harbor any insane hallucinations of this description. My acquaintance with the details of each priest's administration,—what he is doing or has done for the amelioration of his flock—is extremely imperfect; and I have lived long enough to have discovered the fallacy of the assumption which underlies so great a proportion of our Yankee ratiocinations: *What I do not know, does not exist!* If this disavowal of impertinence be insufficient to exonerate me, I can only add that I am preaching this homily, not *proprio motu* but by request. Like yourselves on many similar occasions, reverend preachers, I must eke out my deficiencies in knowledge of facts by borrowing copiously from my own imagination.

III.

The circumstance that there exists a wide-spread and growing conviction that it is feasible to effect a national union of the Catholic young men of America is an all-sufficient evidence that the individual priests have already done a great deal for the moral, social and intellectual improvement of the young men in their respective parishes, and the bishops a great deal in their several dioceses. The unit of the national union is the diocesan union, the soul of which is the bishop. The unit of the diocesan union is the parish society of which the priest is the animating spirit. The project of uniting all the literary unions of the country in one grand association would never have been entertained, but would have been rejected as visionary and ridiculous, by the sensible and intelligent men, bishops and priests, who founded the National Union, had they not perceived that there already existed all the necessary elements for the proposed confederation in the isolated parish societies which were ac-

complishing a great good in that unobtrusive manner so characteristic of American Catholicity. The National Union, if its actual realization in flesh and blood shall answer the conception and anticipation of those who have called it into being, will be at once the logical outcome and the public recognition of an immense amount of hard work already done by the priests and all but unknown outside the limits of their parishes. For all I know to the contrary, there may be flourishing literary societies of young men connected with three-fourths of the congregations of the Republic,—so intently does each priest attend to his home affairs without troubling himself with what goes on elsewhere; and the reason why there are no societies, or poor ones, in the remaining fourth may be that the priest has labored in vain to awaken a love of self-improvement in the souls of his youth or to galvanize it into activity. These are matters of fact which I have already disclaimed the wish or ability to determine. Two things are clear to demonstration.

IV.

1. Wherever these societies are thriving and prosperous; where the books of the well-stocked library are in constant demand and circulation; where the meetings are well-attended and the various literary exercises, the essays, the declamations, the debates, of each week or month mark a steady advance upon the antecedent; where the edifying spectacle is witnessed of a large body of intelligent young men receiving the sacred Body of Christ at stated periods;—the glory of this happy state of things belongs, under Heaven, mainly to the patient zeal and enlightened industry of the spiritual chieftain. It seems to me I can preach the panegyric of that ideal priest as accurately as if he were my own brother. First of all, he is himself a man of pronounced literary tastes. He had the ineffable blessing in early childhood of being under the direction of an intellectual pastor who quickly detected his avidity for learning and spared neither time, pains

nor expense in the task of polishing a jewel worth all the rest of his spiritual treasures. Oh that wise old-fashioned maxim that no priest has done his duty to Holy Church who descends to his grave without leaving at least *one* spiritual son to fill the vacant place! In the college and the seminary in which the young man was successively placed, it was acknowledged that the Literary Society was well-nigh as essential, and demanded from the faculty as careful attention, as the other items of the curriculum. When he was ordained, he came upon the world an expert leader of men, masculine in his thoughts, his tastes, his affections and his associations. He took instinctively to the young men and they as instinctively took to him. I do not suppose that when at the end of "an eloquent address in which he vividly depicted the glorious Apostolate open in this age and country to the zeal of an educated laity and announced his intention of establishing a library and a literary association for the religious, social and intellectual improvement of the young men of the parish,"—he met with any serious difficulty in launching his project. Very few priests ever do. The difficulties and annoyances come subsequently in the efforts needed to prevent decay and degeneracy. Every virtue is more or less congenial with human nature except perseverance; and it seems to be as true in ethics as in physics that wherever the temperature rises highest in the fervent season, it falls lowest six months later. No doubt the immortal lines of the poet,

> "Now nothing could be finer nor more beautiful to see
> Than the first six months proceedings of that same society."

have been mournfully chanted to the purling of many other streams besides the Stanislow.

Notwithstanding all the ingenious methods devised by the priest to make things pleasant and easy, there were many who refused to listen to the voice of the enchanter. They did not care a fig whether George Washington or Napoleon Bonaparte were the greater man, or whether war or intem-

perance caused more wide-spread misery to the human race. Literature was a drudgery; the meeting a bore. Were they to waste their time listening to cranks making the evenings hideous by "rising to points of order," by "making personal explanations," and by "moving amendments to the amendment"? Soon came the inevitable motion: "That we so amend the by-laws as to permit smoking and card-playing." Scarcely was this suggestion crushed by the sacerdotal heel, when the bright idea flashed upon a member: "That this society build a suitable hall, the total outlay not to exceed thirty thousand dollars, and the necessary funds to be raised by balls, picnics, fairs, excursions and such other methods as shall meet the approval of the reverend pastor." The prompt rejection of this motion by the pastoral veto was followed by the speedy secession of the brilliant motor. Before long the roll showed that a mere remnant had been saved. The reverend director, however, remained; and he was a host in himself, a bond of union, a germ of future promise, a tower of strength. He had several philosophical reflections to sustain him. "Nothing terrestrial is immortal," he argued, "save the Church of Christ; and even she has had her dark as well as her bright days. When I started this society was I not aware, like the old Greek philosopher, *me mortalem genuisse?* May I not hope that my exertions, my exhortations, my lectures, my example and intercourse, have already done some good? Then there is the wise old saw: *Quo minor extensio eo major comprehensio.* The dead wood has been lopped off. Those who remain are the true apostles, willing to learn and able to appreciate and understand. Almighty God is not fond of mobs; His faithful ones are few. But He devotes as much time and pains and solicitude to the perfecting of His handful of Saints as if they numbered millions," etc. Thus he encouraged his little band to persevere, until new members were added to them and old ones came back one by one all the better and more tractable for being humbled by their former escapade.

V.

2. It is equally clear that this priest who has done so much good in a quiet way—and we trust his name is legion—could accomplish his purpose with greater ease and satisfaction, if instead of working alone, he secured the alliance and co-operation of his reverend colleagues. It has been a source of surprise to many that in an age which clamors for organization and a country where the most ill-put-together sects are so highly organized for practical work, the Catholic clergy and people should be so reluctant to combine on any larger than parochial basis. One explanation, as regards the clergy, is found in our extreme conservatism. Sobriety of judgment is not very consistent with intensity of enthusiasm. We have the reputation of attending fairly well to our regular sacerdotal duties; but we are slow in embarking on new ventures. Our imagination never runs away with us; and it would be impossible to conceive us organizing a crusade. Take us in bulk, there is a marked aversion to everything which might savor of pretence and show. It seems to be the general watchword of the American clergy: "Let each priest be solicitous about the welfare of his particular flock, and the Church will look after herself." To use a pathological phrase, our clergy seem to be suffering from a *hypertrophy of the judgment*. We are in a frame of mind which would work wonderfully well on a planet where every mortal inherited at his birth that fund of wisdom and common sense which is, in our priesthood, the outcome of many years of study and much experience. But it works badly in a world where it is necessary to take advantage of the weaknesses of men no less than of their better parts in the effort to improve them. We prefer the quiet way? Undoubtedly; but the young love noise. We are averse to mobs and publicity? But with the young, the long processions, the thronged hall and the loud applause are spiritual meat and drink. There was a time when we, too, loved

such things, and found in them an enlivening of faith and increased confidence and pride in Holy Church. To the present day it does us good to count heads; and our imagination delights in picturing the two or three hundred millions of Catholics who cluster about the centre of unity. Let us then discard this cold, inhuman philosophy which keeps us in isolation, and lay hold on every expedient to bring the young men together and show them their numerical strength. It will be a revelation to many of them, who possibly have been imagining that their society alone was upholding in a dark and evil generation the "candlestick of Christian science".

It comes very opportunely to our present purpose of awakening universal interest in the cause of the National Union of the Catholic Young Men of America, that the Church is about to celebrate, on the 21st of June, the ter-centenary of the death of St. Aloysius; and that the Holy Father has recommended this festival to the devout youth of Christendom, exhorting them to prepare for it by novenas or triduums and to sanctify it by the reception of the Sacraments. What fitter opportunity could be given to us for making our grand united effort in every parish of the Union? Feebler impulses than this which issues from the Vicar of Christ, have not infrequently inaugurated new eras.

J. F. LOUGHLIN.

CLERICAL STUDIES.

I.

THE CURRICULUM.

AMONG the many questions submitted to the consideration and judgment of the last Plenary Council of Baltimore, that which in its Decrees is entitled *De Clericorum Educatione et Instructione*, occupies a conspicuous place. From

the beginning of that great assembly, it was on all sides felt that the future of the Church in this country must depend in a large measure on the training for their work of those to whom her interests would be entrusted, and that, to use the words of the late Pope Pius IX "If at all times the fashioning to piety and to learning of the Clerical youth was a matter of grave solicitude for the rulers of the Church, it had become in these latter days, of still more vital importance." Hence, although the subject had been already fully and freely discussed in the preliminary stages of the Council, yet during the whole time it lasted, one of its most important committees was engaged with the question of Clerical Studies. The conclusions reached by the Committee were examined afresh in session by the Bishops, and assumed their final authoritative shape in the above mentioned decree. Reading it over at the present day, one cannot be but struck with the thoughtful earnestness which pervades it from beginning to end. In the mind of the Bishops, too much cannot be done to lift up and place on the highest accessible plane the intellectual and spiritual life of the aspirants to the priesthood. To no form of knowledge essential to a liberal education should they remain strangers. In their special sphere, many subjects long neglected or at most optional, were enjoined henceforth on all. The time was long past and almost forgotten when Theology, dogmatic and moral, with Scholastic Philosophy as a preparation for it, could be considered a sufficient intellectual equipment for the priesthood.

Biblical Studies of a more thorough kind had become necessary—Church History—Canon Law—Homiletics. The Council prescribed them all, and even added various other minor subjects. Beyond the most general recommendations, no rule was laid down as to the methods to be followed or the measure in which each science was to be imparted. In a meeting of bishops and heads of Houses held in Buffalo, the following Summer, an attempt was made to do what the

Council had left undone, but, although many useful views and suggestions were exchanged on that occasion, it was found practically impossible to go farther. Since then it has remained for each establishment, College or Seminary, to carry out to the best of its judgment and power the prescriptions of the great Plenary Council.

The task has proved to be not so easy as was perhaps anticipated. The principal difficulties arose from the two most prominent features of the decree,—the increase of obligatory studies and the corresponding extension of the time prescribed for them. This time, to begin with, extends to a period of six years. Now six years is a long term of apprenticeship in a country in which everything is haste and hurry; where, in half the time, one may become a physician or a lawyer; where, without any special preparation at all, so many ways are open to success. Six years besides added to six more of earlier preparation! And this for many whose riper age warns them painfully that the time for action has come long since and is wearing fast.

This the Bishops, of course, fully realized. But then they remembered the solemn responsibilities of the Catholic priesthood—how much varied knowledge was needed and expected in its representatives from the very outset;—how many of them would be taken up at once and carried along by duties so varied and multiplied that there could be little hope of their sufficiently making up for what was missing in their regular training. And so they resolved, even at the risk of disheartening some and of sorely trying others, that an unusually lengthened and thorough course should be followed. Far better, they thought, that only those, even though fewer in number, who are prepared to wait, and strive, and attain at any cost the high summit of the priesthood, should ultimately reach it. There are many, not only of those outside the Church, but even among Catholics, who cannot see the necessity of such an elaborate preparation. It is only gradually that the aspirants themselves realize it.

They start with trusting in the wisdom of those who mark out their course. But as they proceed, the requirements of the sacred ministry stand out even more distinctly before them, and at no time do their exigencies appear to them so wide-spread and so imperative as on the eve of their ordination. How often even those who have given most time and care to the great preparation, long at the last moment to be allowed to lengthen it still more! But this is a rare privilege. As a rule, their bishops are hard-pressed by the growing needs of their people. Perhaps they have been reckoning sadly the months, or maybe years, they had still to wait before they could provide for the wants of some portion of their flock. It is to shorten rather than lengthen the delay that their minds naturally turn. No wonder that, whilst wishing to secure to their future helpers a full measure of the benefits contemplated by the Council, they nevertheless feel occasionally compelled to call them away before the time, yielding to the piteous appeal of hungering souls, and trusting to God to complete by His grace the unfinished work of preparation.

But this can be only the exception, yet the difficulty is a standing one. *Messis multa, operarii pauci.* If we may judge by present appearances, for years to come, the demand, in many parts of the country, will be considerably in advance of the supply. It may be met, somewhat as in the past, by appealing to other countries. But, whilst fully appreciating the invaluable help which has come and continues to come in that shape, the common feeling of the Catholic clergy and laity of America is, that for the coming generations, the work of the ministry will be, generally speaking, more successfully carried out by men born, or at least trained, in the spirit and amid the surroundings of American life. So the difficulty substantially remains. How it may be met, it is not for us to say. Some have been led to wish that an abridged course of studies should be established for students who cannot be spared to the end, as well as for

those whose riper years, or practical more than scientific cast of mind, would make a more protracted course undesirable, or at the least, unnecessary. For those younger or more gifted, the full course might be maintained, or in some way combined with the higher studies of the Catholic University. This institution is a new feature in the problem, only seen in its general objects by the Council, and for that reason, doubtless, not sufficiently taken into account in the general ordering of studies. From the very nature of the case, the supply of students from the seminaries to the post-graduate courses of the University must be in somewhat of an inverse ratio with the length of their previous studies. Hence the inducement held forth to admit them after three years Theology,—manifestly only as a temporary measure—but which may lead to a permanent shortening, even for them, of the elementary course. Be this as it may, it is unquestionable that the greater the number of intelligent young men admitted, even for a single year, to share in the broader intellectual life of the University, the more conducive it will be to the honor and benefit of the Catholic clergy at large and of the Catholic people.

Meanwhile another problem has to be dealt with—that of harmonizing the new subjects of study with the old, and of giving to each an amount of time and care proportionate to its importance. But here lies the difficulty. What, in the present and prospective condition of things, is most important? It would matter little if there were room for all. But the programme is very elaborate, and something has to make way. This difficulty is not peculiar to us. It is felt in every branch and at every stage of secular studies. On all sides educators complain that they are overcrowded, yet they cannot come to anything like an agreement as to what to keep and what to sacrifice. With us, doubtless, as with them, the old will have to yield something to the new. But nothing of real value need be lost, if only the sacrifice be made judiciously. What is given up in one shape may be

abundantly recovered in another. Philosophy has much to learn from Science. Dogmatics will gain by a deeper study of Scripture and by something of a direct acquaintance with the Fathers, more than it can lose by dropping a certain number of antiquated speculations and scholastic subtleties. Apologetics may safely allow the difficulties of another age to be forgotten, the better to meet those of the day. Moral Theology will be largely benefited by contact with recent psychological studies, whilst History, intelligently handled, will light up everything it is brought to bear upon. Hence the readiness with which the new elements of the programme have been admitted into our seminaries all over the country, in fact positively welcomed, as meeting some of the most palpable needs of the period. Indeed it may be said, in this connection, that those who enjoy the high privilege of educating our young men for the priesthood have received from the action of the Plenary Council a powerful and durable impulse. They feel more than ever that the highest attainable efficiency has to be given to the priests of the future; that, whilst imparting to them the measure of technical knowledge which cannot be dispensed with, it is not a less essential part of their duty to open the minds of their pupils to a newer course of thought, to give something of freshness, by more of depth, to the traditional teaching of the schools, to open up more questions than they have time to pursue, to point out the bearing of ancient truths on modern problems, in a word, to carve out for their hearers work sufficient to cover a whole life-time. Thus initiated, our young priests go forth, measuring more correctly the extent of their acquired knowledge, and seeing better what still remains to be learned.

But can that broader and deeper knowledge be expected at any time of men, who, as we have seen, are, almost from the first day, absorbed in the multitudinous details of parish duty? Is it not rather to be feared that they will gradually lose what they had so laboriously acquired, or at least as

much of it as is not recalled by daily use? Such a danger is happily averted. By the annual examination of young priests during the five first years of their ministry, the Fathers of the Plenary Council have placed them under the happy necessity of again going over the whole ground of their theological studies. Thus the busiest and most distracted among them are secured against losing sight of what is most essential. The ecclesiastical Conferences held several times each year continue to recall the teachings of the schools, and to compare them with the live issues of the day. But still more the mental and moral needs of their people constantly brought home to them, the delicate and difficult matters submitted to their judgment, in a word the daily experience of their sacred ministry is calculated to drive them back to a deeper study of all manner of questions. And the more thoroughly they interrogate them, the more clearly they see the numerous points of contact. There are between the great problems of the day and the unchanging principles of Christian Faith and Christian Morals. This the Fathers of the Baltimore Council clearly anticipated. "Assiduá et indefessa cura," they say (de examine juniorum sacerdotum) "evolvenda ac fovenda sunt quæ ante sacerdotium initum quasi jacta sunt semina. Quicumque enim sacrum animarum regimen aggreditur magis magisque attendere debet sibi et doctrinæ, adeo ut quæ jam didicerit memoria retineat, quæ autem nescit ferventi et perpetuo conatu addiscat."

Intellectually as well as morally, the importance of these first years of the priestly life can scarcely be exaggerated. As a rule it is in that period that the mind and the habits of the man take a definite direction and shape. In it he comes to know himself more truly than at any previous epoch of his life. Almost from the very outset, he may recognize what has sunk into his soul and become as a part of it, and what has remained on the surface—how much or how little he has imbibed of the principles of the higher life. At the same time the surroundings amidst which he is called to live are

revealed to him in their real conditions and requirements, and only then can he judge fully how well or how ill he is fitted to meet them. Happy those who thus enlightened hasten, while it is still time, to make up for their deficiencies by an earnest, assiduous effort to supply what is most needed —strength of mind or strength of character, knowledge or piety, self-command or mental discipline, in a word, what stands out as their greatest want in the light of the twofold revelation made to them of the real world and of their real selves. Thus will they escape the sad ending held up as a warning by the Baltimore decree. "Si quis scientiam alere desinat, mox in tenebris versabitur, in via cæcutiet qui missus est ut sit dux populi in via salutis." Ever growing, varied knowledge will become one of the happy necessities of their existence, bringing with it inexhaustible enjoyment, perennial freshness of mind, dignity of life, and a corresponding power to be useful to others.

What each branch of study should be to lead to such happy results we may be permitted to consider on some future occasion.

J. HOGAN.

LETTERS TO A RELIGIOUS ON ART.

YOU will remember my pointing out to you in a former letter how the true beauty of the human countenance lies not so much in the regularity of features, as in those peculiar traits which indicate certain moral and intellectual qualities in man as distinguished from the brute. Of course physical beauty, that is to say, harmony and proportion of features, largely contributes to the perfection of facial expression; but it is not essential. We frequently meet with faces perfectly regular, which nevertheless repel us by their lack of intelligence or by that negative and vacant appearance which indicates coldness of disposition or want of

personal interest. On the other hand there are faces which at first disappoint us by reason of their irregular form, yet which become positively beautiful the moment when the mind or the affections begin to act through them.

In the case of the typically beautiful face which lacks "soul" we are not affected so much by what we see as rather by that which we miss, inasmuch as our conception of perfect human beauty embraces the higher qualities of mind and heart as an essential part of the countenance. These qualities are, it is true, formed in the interior; but they impress themselves upon the outward features in such a way as to be signalized there. When we speak of an intelligent face, or a good-natured expression, or a noble countenance, we instinctively, although often unconsciously pronounce upon the quality of a person's soul by no other index than that of the silently eloquent features of the face. They give us the key to the character and are a great help not only to those whose position requires them to form a correct judgment of men without other clues than appearance, but also to the teacher who must aim at moulding the child's habits in harmony with its natural disposition.

But whilst most men form their judgment of character and disposition instinctively from the countenance, the artist must know *why* such a judgment is formed. For if these qualities of the soul are visible in the countenance they must modify the outward expression of the face and be traced by certain forms and proportions and lines which vary in many ways in different persons. Some of these outward forms and proportions and lines are permanent. They are like certain gifts of the soul the dowry of nature and the signs of such gifts. Others are acquired by habits of thought or feeling and have likewise become permanent, leaving the traces upon the matured face at all times. There are others again which are passing. They come and go as do the emotions of joy or sorrow. Of these last forms we shall speak separately. For the present we consider only those

traits which leave their marks in lines upon the face, telling of the dominant qualities which govern the soul and visible even upon the sleeping countenance when there is no consciousness of their activity.

As man is made up of two natures, namely the animal and the rational, it follows that his activity partakes of a two-fold character, which, often blending in unequal degrees, causes one or the other to predominate in the expression of the countenance in proportion as a habit has developed in either direction. The rational element being the superior nature, gives a finer, a loftier form to the face. It may refine and absorb the lower elements until it approaches the angelic. The countenance of a truly spiritual person may be marked by hard and rugged lines, yet we are conscious of the existence of something sublime and beautiful which exercises a silent charm. The same may be said of simplicity and purity. We admire and reverence it and thus confess to the existence of a higher beauty than that which permits us to be frivolous in its presence. On the other hand, when intelligence is dethroned as in the bloated sot, when virtue is ignored by the vain coxcomb or mimicked by the pharisee, the animal look takes possession of the features and we are reminded of the hog, or the peacock, or the fox. Between the highest and the lowest of man's gifts there are some which he has in common with the nobler animals; for God in forming man according to His own image has left the semblance of that image, though in a less perfect degree upon all His creatures. They bear the impress of His divine handiwork which in one way or another approaches the beauty of man for whose benefit they were made, and whom they serve by the very similarity of their gifts as examples of duty and as monitors of life.

Now of the permanent features of the face there are some which given by nature and independent of habit or will indicate in general the possession of certain faculties of the soul which are likewise the gift of nature. The soul is

created with certain virtues; others it must acquire. The former are, so to say, cast into the features; the latter portray and gradually impress themselves there.

THE FOREHEAD.

The forehead is supposed to be the seat of the intellectual faculties. It holds the organ of thought and from its form we are led to judge of the quantity and quality of intellectual power possessed by a person. Of course the form is by itself no infallible index of the matter. There are many exceptions to the rules which phrenologists lay down. Nevertheless we are all more or less inclined to make up our judgments on this basis of brain-capacity from the size and form of the forehead. Hence it is quite proper that the artist, if he wishes his picture to give the impression of intellectuality, should make use of this sign of a well-developed forehead, which is commonly held to indicate thought.

The power of the artist to form this expression and to shape it more in detail, admits of variations, so that he may mark some of the different degrees and kinds of intellectuality with more or less precision. The forehead of the vigorous thinker differs mostly from that of the imaginative thinker, and the forehead of a thoughtless person is not the same as that of an imbecile.

You wish perhaps to give to a face the expression of rigid and deep thought, so as instantaneously to tell those who look at your painting that your subject has a philosophical mind, perhaps that of a lawgiver, severely just, tranquil, irresistible in the logic of his conclusions—you will do best to draw a forehead nearly perpendicular and slightly arched at the top.

It is generally assumed that the more poetic and imaginative faculties of a mind show themselves in the gradually receding forehead. From the fact that we often see this conformation of the front head in men whom we know to possess poetic talent, we naturally reverse the process of

our conclusion and receive the impression of the existence of such a faculty from a painting in which the forehead has the curved form.

To express understanding, vivacity and sensibility in just proportions the forehead would begin with the straight line and turn into a curve half-way. Lavater, a good observer and who may be called the parent of the physiognomical science of art says: "A happy union of the straight and curved line with a natural position of the forehead indicates the most perfect character of wisdom." There is a common impression that a short or low forehead is indicative of defective intelligence, whilst a long and broad forehead points to large brain-power. This is not altogether true. The outline of the forehead is of greater importance than its apparent size. A short forehead mostly marks directness of purpose or determination of will. Perhaps the real difference between a long and short forehead as indicative of mental disposition is, that the former is more speculative or contemplative, the latter more active. Thus in painting an ideal picture of St. John at Patmos, we should prefer to make the forehead long, gently curving; whilst the head of St. Paul would lose nothing of its characteristic by shortening the forehead and rounding it at the top, although most painters give to the latter saint a large and predominantly intellectual forehead. The fact is, that the good gifts of the mind are often blended in such a way as to eliminate anything like a remarkable ruling of one faculty over the other. But we must bear in mind that the true artist does not aim at faithfully reproducing what is common in nature, but intends to express in the outline of his work that quality for which the subject whom he represents was most remarkable. A portrait therefore as a work of art must be typical of some high and noble quality. Hence the most artistic copy of a vulgar or insipid-looking face can never be true art. It is at best only a sort of photography.

A short perpendicular forehead without any curving

makes the impression of absence of mind. The more it projects in a straight line towards the top, the more decided becomes the impression of imbecility or immaturity as in the child. There are foreheads more or less rectilinear, that is without notable curves, which convey to the beholder the idea of vehemence and obstinacy. Lavater makes it a sort of axiom: Right lines, considered as such, and curves considered as such (in physiognomy), are related to each other as power is to weakness, flexibility to obstinacy, understanding to self-conceit.

In drawing the faces of women, the forehead is usually arched. The reason of this is that a woman's characteristic perfection lies and should lie in the quality of her heart. Nature has supplied her with an intelligence, which, whilst frequently more efficient in practical matters than that of the philosophical mind, is not so much the result of reflection as rather of an intellective imagination. The author quoted above says on this subject: "I reluctantly apply the word thoughtful to women. *Those who have most understanding*, think little or not at all. They see and arrange images but trouble themselves little concerning abstract signs." This implies certainly no depreciation of womanly intelligence; for whilst there are exceptions of women in whom the brain reasons instead of the heart, we are rather repelled than attracted by this faculty of cold reasoning when found in them to an abnormal degree. Hence a face indicative of such cannot serve as a model of distinctively human beauty in woman.

It has been remarked that well gifted minds show upon their foreheads a linear cavity, descending in a perpendicular direction down to the root of the nose. A similar line runs across the forehead from temple to temple. The two cavities thus form a cross, hardly perceptible however, except in a clear descending light. The forehead is thus divided into four fields with high lights at the elevations. This gives you some hint how to shade your foreheads, for the crossed-shaped cavity gives to the brow the appearance of

even-tempered mental power. A blue vein forming the semblance of the letter Y is not unfrequently visible in the central forehead of men possessed of extraordinary talent and generous disposition. But this is accidental.

If you draw the face of a subject in which you wish to throw the qualities of acute understanding and organizing talent, shade the lower part of the forehead in such a way as to project the eye-bones. Well defined eye-bones can be noticed in almost all the antique ideal heads. If you look at the profile of these foreheads you will see them forming two arches, the lower of which projects somewhat.

Let me add a word about wrinkles, although I fear having already gone too much into the detail of physiognomic expression. Wrinkles are not simply marks of age or care. They are often found in comparatively young and happy faces, although not so pronounced. The character of these lines modifies the expression so as to indicate certain interior qualities. We often notice perpendicular lines, strongly marked especially between the eye-brows in men of powerful will and application; whilst the contrary dispositions are sometimes marked by horizontal and much broken lines.—However in all that has been said on the subject thus far and what relates to physiognomy hereafter the artist must preserve a certain liberty of judgment. No particular feature can be assumed to express a necessary corresponding quality in the soul so long as man is guided in the formation of his habits by reason and will according to the divine law. Nevertheless there is an analogy and the artist who takes account of it will find it easier to catch the characteristics of a good picture of the human countenance.

THE EYE-BROWS.

Perfectly arched eyebrows go with youthful beauty. They are more horizontal in the masculine face and in old age. In general it may be said that the nearer you place the eyebrows to the eyes the more firm and earnest will the face ap-

pear. A large space between eye and eyebrows produces the characteristic of a flighty, rather weak disposition.

In strong faces the eyebrows are apt to approach each other more closely. They are then usually dark. I do not remember ever having seen a face in which the eyebrows were markedly close together and of a light color. Light eyebrows naturally make the impression of candor, perhaps also of weakness.

The Eyes.

The eye is considered the chief-instrument in picturing the activity of the soul; and later on, when we come to speak of the transient emotions portrayed in the face, this will become more apparent. Just now we are concerned only with its form and position inasmuch as either of these influences the expression of natural character,

In the Greek antiques the special feature of ideal beauty is produced by the large well-arched eye. In order to avoid the staring quality in a large eye, it must be shaded above the pupil. Beginners frequently neglect due attention to this fact and in the effort to give the eye an intent and direct look which will follow the beholder, they paint the pupil in such a way as to make it project. This is a fault. The white of the eye should invariably be shaded although unequally. The white of the eye-ball below the pupil, if left unshaded, gives the expression of agitation, and can be only used when you wish to portray passing emotions. In thoughtful faces the eye appears to recede, that is to say, the shading above is deep.

If you look at the model of the eye in the drawing book you will notice that the lines forming the upper lid are nearly though not quite parallel, nearing each other as they form the peculiar curve on each side. If you draw the upper line more horizontally, keeping the lower line arched, you suit the eye to a face in which character blends with goodness. When both lines, forming the upper eyelid, are horizontal the ex-

pression approaches more to that dreaminess which we mostly notice in men of genius. The formation of the lower lid hardly varies in different eyes unless when it is in motion.

The color of the eye is of some importance in pointing out or at least suggesting certain natural dispositions. Some one has said: Blue eyes take care of their friends, brown of of their enemies, grey of their countries, black of their pleasures and green of themselves. That is however no fixed truth.—We usually associate dark blue eyes with tenderness of disposition. Light blue has been taken as suggestive of constancy, simplicity, fidelity or steadfastness. This color belongs on the whole to the light countenance and the northern races. Grey eyes, often indicate genius but they are common also in men of keen and practical penetration. The brown and black eye belongs to the sunny races. Brown is the color of the impulsive, ardent eye. Black is the same color, only intensified. There are eyes, it is said, of every color and of no color. Perhaps these are the ones sometimes called green, which "take care of themselves." The small eye is almost out of place in a work of art. It suits at best only to the merry character, and is of accidental effect in a picture.

THE NOSE.

We have already spoken of the general proportion of the nose as regards the rest of the face. A large, well-defined, arched nose is the common feature of men gifted with great mental and will power. In the historic portraits of great leaders and rulers you usually notice the arch of the nose approaching more closely to the top. In men of tranquil disposition the curve disappears altogether and the nose appears nearly straight. A blending of the curved and straight line would, as in the other features of the face, indicate a proportionate balancing of will power and thoughtfulness. The pointed nose would naturally suggest an inquisitive disposition, while the short nose without a point gives the contrary impression of a superficial character.

To give full expression of greatness to a countenance you draw the bridge of the nose above the centre somewhat broad. The nostrils also are to be well defined, open, gently curved below, but terminating in an almost acute angle.

THE MOUTH.

The formation of the mouth depends to some extent on the position of the teeth. Lavater complains that historical painters too often neglect this factor in expression. He says that when the upper row of teeth is fully seen in speech, it indicates a disposition of coldness or phlegma. When the lower teeth project forcing the lower lip forward the face makes the impression of kindly disposition.

Calm regularly shaped lips, as you see them in models, express of course no particular character unless in conjunction with other features. Well defined and moderately large lips seem to stand for good qualities generally. In characters in whom natural goodness predominates over strength of will you may often notice that the lower lip is larger than normal. But a very heavy lower lip gives the impression of self-indulgence and sensuousness.

Narrow lips usually indicate severity or precision. When the ends are drawn upward the face receives the air of self-conceit or vanity. Lightness and frivolity are said to be indicated by shading the lower lip at its centre as though it formed a cavity. The compressed lip means firmness and courage. The mouth slightly open speaks of a certain abandonment of self; hence to picture a face, in overwhelming sorrow, or in prayer, or in continued expectancy, the lips are parted, and the teeth also separated, so that the upper row is barely visible. There is great danger however, in painting this phase of expression when it is to represent a more or less habitual state of feelings, of producing the effect of imbecility. The parted lips belong to the state of childhood. It is true that under such circumstances the mature character loses a part of its will-power under the dominion of a

higher influence and becomes in its dependence that of a child; still the expression of lofty intelligence must be well preserved by the other features of the face so as to inspire not simply compassion, but a nobler kind of sympathy which has reverence allied to it.

THE CHIN.

There can be no doubt that the form and size of the chin give a definite character to the face. On the whole it may be said that a large and projecting chin suggests certain positive qualities, such as energy or strength of will; whilst a small and retreating chin suggests a rather negative disposition such as a readiness to yield to the will of others or a shrinking from difficulties. Physiognomists say that the pointed chin denotes acuteness of mind, the angular chin discretion, and the round chin benevolence. A dimple in the chin adds to the impression of good nature, whilst a perpendicular line dividing it in two is, like the line dividing the lower forehead, often a mark of acute intelligence.

Let me here add that some attention should be paid to the correct painting of the ear. There are practically a thousand varieties, but there is one good model as regards the shape; and owing to the fact that the hair covers the ears, at least in part, we need not notice anything peculiar about them except the size. In this respect it is to be observed that a large ear suits a generous temperament, whilst a small ear means rarely anything less than shrewdness.

A word, in conclusion, about the hair. Light and soft hair goes with gentle and docile dispositions; black and soft hair with the energetic and affectionate; straight hair usually indicates a certain tenacity or obstinacy of temper.

Let me repeat that what has been said thus far about the characteristic marks of character or disposition is intended solely as a help in ideal painting to produce harmony of composition. Through these means we are to read as it were the dominant qualities which the painter wishes to repre-

sent in his work. Some of the features will invariably suggest one quality or another. The other portions of the face, as well as the gestures, dress etc., must correspond. This the artist has to keep in mind and he mostly does so instinctively. If I were to ask you whether St. Paul had light hair or dark, blue eyes or black, you would very likely answer black, remembering his ardent disposition; on the other hand the gentle character of St. John suggests the light golden masses falling over his shoulders, and the far off look of a celestial blue eye.

We shall next pass on to the marks which show the transient emotions, upon the countenance, such as joy, sorrow, fear and the like.

BIBLICAL CHRONOLOGY AND PATRISTIC TRADITION.

FOR more than a year a series of articles entitled "New Chapters on the warfare of Science" by Dr. Andrew D. White, ex-president of Cornell University, has been appearing in the *Popular Science Monthly*. In the October number for last year we had the second part of the Chapter on "Anthropology and the Fall of Man." Among other things the author gives a rapid sketch of the manner in which the doctrine of the fall has been treated in modern times. He mentions the chief opponents to the "New Anthropology," and from those who are best known to English speaking peoples he singles out Archbishop Whately and the Duke of Argyle. Of the latter he says:—"As an honest man and close thinker, the duke was obliged to give up completely the theological view of the antiquity of man. The whole biblical chronology as held by the universal church 'always, everywhere and by all' he sacrificed, and gave all his powers in this field to support the theory of the fall."

I intend in this essay to examine the question of the biblical chronology characterized here as "held by the universal church 'always, everywhere and by all.'"

I.

In the first place I may be allowed a few words, partly historical, partly explanatory, on the famous aphorism commonly called the Canon of Vincent of Lerins. In his first *Commonitorium* Vincent argues for the necessity of tradition from the fact that the Bible may be interpreted in many different ways. The scripture, he says, should be explained according to the Catholic and ecclesiastical sense, and in order to find out what that sense is, he gives the rule:—"In the Catholic Church we should be careful to hold that which was believed, everywhere, always and by all."[1]

Long before Vincent's time the elements of this rule had been recognized by divers writers in the Church. In the second century Tertullian says in his usual pithy style:—"Id verum quod prius, id prius quod ab initio, id ab initio quod ab apostolis."[2] In the middle of the following century Pope Stephen, in his controversy with St. Cyprian, couches his decision in the famous though rather clumsy sentence: "Nil innovetur nisi quod traditum est."[3] "Thus doth the universal church believe and all the bishops agree with us" was the argument used against Paul of Samosata by the Council of Antioch, held between 264 and 269;[4] in the next century the same words were inserted by the council of Nice at the end of the creed, and St. Augustine writing on Baptism explains that: "Whatever the whole church holds and has not been instituted by councils but has been always held is most rightly believedt o have come down from apostolic authority."[5] But it was reserved to Vincent of Lerins to put the principle

[1] In ipsa item Catholica Ecclesia magnopere curandum est ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est.—Commonitorium Primum, C. ii.

[2] Tertul. Contra Marc. iv., C. 5.

[3] Quoted by St. Cyprian Ep. 74. Migne Patr. Lat. V. 3, col. 1128.

[4] For references to these and other councils see Franzelin De Divina Traditione et Scriptura, sect 1. chap. ii. Thesis viii., pt ii. page 76, 3rd Ed.

[5] Quod universa tenet Ecclesia nec conciliis institutum sed semper retentum est, nonnisi auctoritate apostolica traditum rectissime creditur. Aug. De Bapt. L. IV. c. 24. Migne, Patr. Lat. v. 43, col. 174.

in its final and most accepted shape: "We must hold that which has been believed everywhere always and by all."

At the Reformation the question which had been so ably settled in the Commonitorium came up again. The reformers as a body laid it down as a first principle that the scriptures alone could be received as the rule of faith. This extreme opinion did not last long. Already in the Laudian period of the Anglican Church we find it much modified. "The praise given by Casaubon to the principles of the English reformation, the challenge of Jewel and a large consensus of the seventeenth century divines all rest more or less explicitly upon the famous dictum of Vincent, which indeed derives considerable support from certain portions of the prayer-book and the canons." [1]

We must remember however that the sense given to the rule by these theologians was very different from that attributed to it by catholic writers. They wrenched it from its context and made it a "mechanical" [2] test of all dogma. Any tradition which did not meet its requirements of antiquity and universality was summarily rejected. Thus Bishop Taylor in his "Dissuasive from Popery" writes:—"It is certain there is nothing simply necessary to salvation now that was not so always, and this must be confessed by all that admit the so much commended rule of Vincentius Lerinensis—that which has been always and everywhere believed by all, that is the rule of faith; and therefore there can be no new measure, no new article, no new determination, no declaration obliging us to believe any proposition that was not always believed." [3]

The very form of the rule however shows that this cannot be the true meaning of it. It is an affirmative proposition

[1] Cazenove in Smith's Dictionary of Christian Biography Art. Vincentius Lerinensis.

[2] Baur, Dogmengeschichte, quoted in notes to Hagenlach's History of Doctrine translated by Henry B. Smith D.D. 1861. Vol. I § 122.

[3] See "Dissuasive," Part II. B. 1. S. V. in Enchiridion Theologicum Anti-Romanum. [Vol. I] Oxford 1852. pp 258–9.

and as such it simply states that certain traditions must be believed; it does not state that these are the only traditions which may be believed. In technical theological language it is true that whatsoever has been believed always, everywhere, by all, is certainly a dogma of catholic faith, but it is not true that a tradition must be received explicitly always, everywhere and by all in order that it should come within the scope of the deposit of faith. "Die Lirinensische Glaubensregel will also nur sagen woran man erkennen könne, dass eine Lehre *Katholische Glaubenslehre sei* aber sie sagt nicht, was *Kath lische Glaubenswahrheit, formelles Dogma werden könne, was definirbar sei.*"[1]

The rule comes up again in the Via media, where Newman explains the authority of antiquity in religious questions and here he rejects the mechanical and mathematical character given it by the early Anglicans, and approaches nearer the Catholic interpretation. The reference to it in the Via Media is remarkable chiefly because in that work it received its present shape "always, everywhere, and by all" which slightly differs from the original form.[1] From the tractarian controversies it passed in this form into English literature and being a convenient catchword it has been caught up by friend and foe and is now floating about contemporary literature with that undefined nebulous signification which is the characteristic of aphorisms of this sort.

So much for the meaning and history of the expression. Now we might with good reason take up the theoretical question: is chronology one of these things which may come under such a rule of faith? It would not be transgressing the customs of fair controversy to see if Dr. White is inaccurate in applying such a canon to chronology; but it seems better to pass over this point and proceed to the

[1] Andries, *Cathedra Romana* oder das Apostolische Lehrprimat, t. 1. p. 18, quoted by Hurter, Theologia Dogmatica Vol I., De Trad. n. 153 note. See also Franzelin ubi supr. Thesis xxiv.

[2] Via Media, Lect. ii. 3.

question of fact: was there any chronology held by the universal church "everywhere, always, and by all?"

II.

"Chronology is the science of ascertaining the true historical order of past events and their exact dates."[1] We who are accustomed to the facility with which this is done by means of the Christian era can hardly understand the difficulties of the subject when eras were unknown. The length of a man's life, the length of a king's reign, the number of generations, vague and sometimes incomplete genealogies—these are the data out of which all chronicles have to construct their systems for the early history of the human race. The chief of such data are contained in the Bible and in the cuneiform and hieroglyphic inscriptions. Now the last two sources became available only during the present century so that the ancient Christian writers though they had Greek histories of Egypt and Assyria, were practically confined to the Bible in seeking for data for their calculations.

Here, however, at the very threshold of their researches they were met by a difficulty. Under the Ptolemies, the Hebrew scriptures had been translated into Greek. This version, known as the Septuagint, had great authority among the Hellenistic Jews and with all the early Christians. Now whether it was that the numbers in the manuscripts used by the translators were different from those in the manuscripts from which we have the present recension of the Hebrew text, or whether the translation or the original was altered by accident or design; the result was that the earliest numbers in the Hebrew text differed from those in the Alexandrian version. Moreover another recension of the Hebrew, known as the Samaritan Pentateuch, mentioned by Origen, Jerome, and Eusebius gave a third series differing from both. Thus the Fathers were con-

[1] Century Dictionary, s. v.

fronted with three sets of conflicting numbers on which to base their computations.

To understand the character of this difference it will be well to recollect the form in which the earliest numbers in the Bible are given. In Genesis v. 3. it is stated "and Adam lived a hundred and thirty years; and begot a son to his own image and likeness, and called his name Seth. And the days of Adam, after he begot Seth, were eight hundred years; and he begot sons and daughters and all the time that he lived came to nine hundred and thirty years, and he died. Seth also lived a hundred and five years and begot Enos, etc."

We have, then, in these genealogies three sets of numbers:—1. The age of the father when he begot his son:—2. the number of years he lived after this event, and—3. the sum total of his years. Now it will appear at once that any difference which might be made in the last two figures could have no bearing on chronology. A change however in the first figure or the age of the father when he begot his son would make all the difference in the world, and it is precisely here that the change occurs. Thus where the Hebrew text says that Adam was 130 years old when he begot Seth, the Septuagint says he was 230; where the Hebrew gives Seth 105 years at the birth of Enos, the Septuagint gives him 205 and so on.

As a general rule the numbers in the Septuagint exceed the Hebrew by 100 in the period before the birth of a son and are less than the Hebrew by the same number in the period after the birth of the son, thus making the sum total of the years the same in both Hebrew and Greek. In the Samaritan Pentateuch the number of years before the birth of the son are less than the Hebrew by a hundred, and greater than the Hebrew by the same number in the years following the birth, thus again giving the same sum total as the Hebrew and the Septuagint. In the Samaritan version however this peculiarity ceases at the deluge and after the

deluge we have as a general rule the same numbers as in the Greek.[1] The result of all this is that in calculating the number of years to the Deluge we have from the Septuagint 2242, from the Hebrew 1656 while the Samaritan gives us only 1307. From the deluge to the call of Abraham, the Hebrew gives 367, the Septuagint 1147, and the Samaritan 1017.

Here then right in the beginning we have a difficulty which might seem fatal to the formation of any chronology. Let us now examine how the Fathers faced it.

III.

In order to understand the Fathers' manner of acting, it will be necessary to keep two things before our minds. First, the extensive use of the Septuagint in the early church, and secondly the peculiar attitude of the Christians towards that version.

In the beginning, the official language of the church was Greek. Cardinal Wiseman remarks that even in the Roman Church nearly all the names which occur in its early history are Greek. The names of the Popes of the first three centuries have a Greek form and we know that many of them were Greek by birth. Their election indicates the predominance of that nation. All the Italian Church writers of the first two centuries wrote their works in Greek and this supposes a Greek speaking audience.[2] Hence it was that even in the West the Septuagint version was in universal use. When therefore the need of a Latin Version arose what was more natural than that it should be made from that version with which they were familiar and thus it was that the Vetus Itala was nothing but the Septuagint in a Latin dress. We

[1] Of course these additions etc., are not consistently carried out in every case. For a full explanation see Vigouroux "Les Livres Saintes", Tome iii. Ch. 4. § 1. Ed. of 1887 p. 228–230. Besides there were other variants caused by the Mathusalem controversy.

[2] Wiseman, Essays Vol. 1. On I. John. v. 7.

may therefore say that the Septuagint was in universal use in the church during the first three centuries.

The second consideration is the peculiar reverence in which the early Fathers held the Septuagint. "St. Irenaeus relates that Ptolemy Lagi, wishing to adorn his Alexandrian library with the writings of all nations, requested from the Jews of Jerusalem a Greek version of their Scriptures, that they sent 70 elders well skilled in the scriptures and in later languages; that the king separated them from one another, and bade them all translate the sacred books. When they came together before Ptolemy and showed their versions, God was glorified, for they all agreed exactly from beginning to end in every phrase and word, so that all men may know that the scriptures are translated by the inspiration of God." [1] It is not necessary to go into a discussion of the authorities which led the Fathers to this view. Suffice it to say that, with some differences of detail, they all substantially agreed as to the inspiration of the translators. Thus Justin Martyr, after having given the story, states that he was taken to see the cells in which the interpreters worked.[2] St. Epephanius writes that the agreement was the gift of the Holy Spirit; [3] and St. Augustine declares "Spiritus qui in prophetis . . . erat . . . . idem ipse erat in Septuaginta viris quando illa interpretati sunt." [4]

For these reasons therefore, namely the general use of the Septuagint and the belief that owing to the inspiration of the translators it was at least of equal authority with the Hebrew text, and also a very wide-spread suspicion that the Jews were capable of tampering with their sacred books in order to make a point against the Christians [5] we are not

[1] Quoted in Smith's Bible Dictionary, s. v. Septuagint.

[2] Cohort. ad Græcos.

[3] S. Epiph. lib. de mens. et pond. VI.

[4] St. Augustine. de Civ. Dei. l. 18. c. 43. cf. also St. Cyril of Jerusalem. Catech. IV. de dec. dogm. XXIV.

[5] St. Augustine mentions and rejects this idea in the City of God, Book XV 13.

surprised that during the first centuries those who touched the subject of Chronology based their calculations on the numbers in the Septuagint.

IV.

Clement of Alexandria, in his *Stromata*, quotes many of the Greek historians and lays down the number of years from Adam to the deluge as 2148 and four days,[1] and St. Cyprian writing to the Martyrs declares that for nigh 6000 years has the devil fought against man.[2] But it is with Julius Africanus who flourished in the beginning of the third century that Christian Chronology begins. He wrote a chronicle from the beginning of the world to the year 221, in which he gives the age of the world to that date as 5723 years, and up to the birth of Christ as 5499 and from Adam to the deluge as 2262.[3] It is a curious fact that in treating of the question of Mathusalem, who, according to the Septuagint numbers, would have lived fourteen years after the deluge, Africanus used the Hebrew numbers. A good example of the equal reverence in which both editions were held and also of the easy method it supplied them of getting over difficulties.[4] He was followed by the famous Eusebius of Caesarea who drew on him for most of his material, in fact, in parts copying him bodily. Though Eusebius follows the Septuagint he also notes the Hebrew numbers. He has a tendency to minimize, thus stating the years of the world at the birth of Christ as only 5200. From the deluge to Adam he gives the number 2242.[5] This chronicle was translated by St. Jerome into Latin, and Ussher states that thus the Eusebian Chronology was propagated through the Universal Western Church.[6] This statement is, I think, a little too wide, as we shall see later.

[1] Lib I. Strom. c. xxi. Ante-Nicene Library, vol. IV., p. 441.
[2] Quoted by Peyron, l'Antiquité des temps, Paris, 1687, p. 5.
[3] Vigouroux, Les Livres Saintes, ubi sup., p. 229, note.
[4] Ussher Chronologia Sacra, c. 2. [5] Ussher ib. [6] Ussher ib.

Besides these authors Migne's Patrology contains an anonymous chronicle in Latin which is attributed to the year 236 and ascribed by some to St. Hyppolitus, [1] It adopts the Septuagint numbers and gives the year of the Flood as 2242. This, if genuine, we take as a representative of the Latin Church during this period.

Such then is the testimony of the Fathers of the Church during the first three centuries. The Septuagint was in general use, and of course the Septuagint figures found general acceptance. The chronicles however in dealing with these figures do not always make their calculations agree and thus it is that in some cases, as for instance the age of the world at the birth of Christ, we have a difference of over 500 years. It may be well to mention that Africanus himself acknowledges the impossibility of reconciling the numbers of the Septuagint with those of the Hebrew, and Eusebius is more emphatic on the same point; "Let no one be so presumptuous as to imagine that we can acquire a sure knowledge of time. . . . We cannot know with any certainty either the universal chronology of the Greeks and Barbarians or even that of the Hebrews." [2]

V.

With the scriptural labors of St. Jerome a new epoch in the treatment of Chronology opened in the Latin Church. Towards the end of the fourth and in the early years of the fifth century he was devoting his immense knowledge and his wondrous energy to translating the old Testament out of the Hebrew. All the world knew of his task and all the world was more or less interested. Some of course praised and some blamed. His researches necessitated him to face the question of the inspiration of the Septuagint version. The result was that he threw it boldly overboard together with the story of the cells. "Nescio quis," he says in his usual vigor-

[1] Patrologia Latina. Vol. 3. col. 651.

[2] Chron. Prœm. 2, t. xix. col. 103–104.

ous style, "Nescio quis primus auctor septuaginta cellulas Alexandriæ mendacio suo extruxerit, quibus divisi eadem scriptitarent, cum Aristæus, ejusdem Ptolemæi Uperaspistes, et multo post tempore Josephus nihil tale retulerint: sed in una basilica contulisse scribant, non prophetasse. Aliud est enim vatem, aliud est esse interpretem. Ibi spiritus ventura prædicit, hic eruditio et verborum copia quæ intelligit transfert. [1]

Again, when treating of the Mathusalem controversy, he openly states that the Septuagint is in error: "Restat ergo ut quomodo in plerisque ita et in hoc sit error in numero." [2]

We must however confess that St. Jerome does not appear to be consistent. In another place he seems to think that the seventy may have sometimes added words to the original "ob spiritus sancti auctoritatem licet in hebræis voluminibus non legatur" [3] and finally as if weary of the thousand difficuties and perplexities which beset him he throws the whole question up in despair:—Quid enim prodest hærere in littera et vel scriptoris errorem vel annorum seriem calumniari, cum manifestissime scribatur 'Litera occidit, spiritus autem vivificat' (II. Cor. 3.). Relege omnes et veteris et novi Testamenti libros, et tantam annorum reperies dissonantiam, et numerum inter Judam et Israel, id est, inter regnum utrumque confusum, ut hujuscemodi hærere quæstionibus non tam studiosi, quam otiosi hominis esse videatur. [4]

With all this hesitation however the influence of St. Jerome steadily made for the Hebrew text. He calls it "Hebraica veritas" and we find this expression cropping up often throughout the middle ages, growing more frequent and his influence growing stronger according as the new translation begins to supplant the Vetus Itala in the Western Church.

The other great name in this epoch is St. Augustine. As

[1] See Præf. ad Pent. given in the beginning of our Latin Bibles.

[2] Hebr. Quæst. in Gen, v. 5, v. 23. Col. 947.

[3] See second preface to Paralipomenon given in our Latin Bibles. Last sentence.

[4] Ep. ad Vitalem. Migne, Patr. Lat. v. 22 col. 676

I mentioned above he believed in the inspiration of the Septuagint, but owing to the influence of Jerome who was in correspondence with him, and who could talk pretty plainly to him if he felt like it, he has left on record principles with regard to the Hebrew, which, after the Vulgate contributed most to recommend the shorter chronology to many of the writers of the middle ages.

In the fifteenth book of the City of God he treats the question of the discrepancy between the Hebrew numbers and those of the Septuagint *ex professo*. He says that he cannot account for these differences, rejects the theory that the Jews had falsified their copies and suggests that perhaps the first copy of the version of the Seventy was tampered with by some scribe who imagined that it took ten of the Hebrew years to make up one of our ordinary years. Continuing then he lays down the important principle:—"I would have no manner of doubt that when any diversity is found in the books, since both cannot harmonize with facts, we do well to believe in preference that language out of which the translation was made."[1]

This principle seems most reasonable but we find that in practice he seldom or ever employed it. On the contrary holding to the theory of the inspiration of the Septuagint he believed that wherever there was an apparent contradiction, it was an invitation from the Holy Ghost to leave the literal and study the mystical sense. Thus when speaking of the warning to Nineveh (Jon. iii. 4) where the Hebrew had forty days and the Septuagint only three, he says:—"This may admonish the reader not to despise the authority of either, but to raise himself above the history, and search for those things which the history itself was written to set forth. . . . . If the reader desires nothing else than to adhere to the history of events, he may be aroused from his sleep by the Septuagint interpreters, as well as the prophets, to search into the depth of the prophecy, as if they had said, "in the

[1] Ch. 3.

forty days seek Him in whom thou mayest also find the three days."[1]

Finally in closing this notice of Augustine I may remark that in reference to the theoretical question about which I spoke in the beginning, namely: Is Chronology one of those things which properly come under the rule of faith,—he has an expression which may throw some light on the matter. The Pelagians had stated that their doctrine was one of these questions on which there might be free controversy in the Church. St. Augustine denies their proposition and mentions as such disputed matters: "Where is Paradise?" "How many heavens are there?" "Cur antiqui homines tam diu vixerint, quam sancta Scriptura testatur: et utrum proportione longioris ætatis filios sera pubertate gignere coeperint: ubi potuerit Mathusalem vivere, qui in arca non fuit, vel utrum pauciori-bus qui rarissime inveniuntur, potius credendum sit, in quibus ita est numerus conscriptus annorum, ut ante diluvium defunctus fuisse monstretur. Quis enim non sentiat in his atque hujusmodi variis et innumerabilibus quæstionibus, sive ad obscurissima opera Dei, sive ad scripturarum abditissimas latebras pertinentibus, quas certo aliquo genere complecti ac definiri difficile est, et multa ignorari salva Christiana fide, et alicubi errari sine aliquo hæretici dogmatis crimine?"[2]

The attitude therefore of this great period of intellectual activity towards Chronology is one of doubt. St. Augustine and St. Jerome appear to hesitate between the old reverence for the Septuagint and the testimony of the "Hebraica veritas." That however these were not the only opinions current we learn incidentally from St. Augustine:—"Certain persons with no desire to weaken the credit of the sacred history, but rather to facilitate belief in it by removing the difficulty of such incredible longevity have been themselves persuaded and think they act wisely in persuading others that in these days a year was so brief that ten of their years

[1] City of God, Book XVIII, c. 44.
[2] Lib. de Rec. Orig. 23.

were equal to but one of ours, while ten of ours were equivalent to one hundred of theirs." [1]

VI.

During the lifetime of St. Jerome his version made but slight headway. People were so attached to the old Itala that custom prevailed against authority. Thus we have Sulpitius Severus, [2] Idatius, [3] Orosius, [4] St. Prosper, [5] and Julius Hilarianus [6], all in the fifth century following the Septuagint. The last, Julius Hilarianus, gives 5199 from Adam to Christ.

In the sixth century Count Marcellinus [7] and St. Cassiodorus still follow the Septuagint. [8] At its close however, the Vulgate had displaced the Vetus Itala all through Europe and accordingly we find the Hebrew numbers beginning to come into favor. [9] Julian of Toledo [10] in the seventh century uses the Septuagint for controversial purposes against the Jews, and Isidore of Seville [11] still retains the Greek numbers in his chronicle though in another part of his writings he appears to approximate to the Hebrew. It is but fair to state however, that this passage is marked as suspected by the editors in Migne's Patrology.

Braulio, who died before 646, sums up Jerome's and Augustine's opinions and inclines to the "error in numero." He also quotes a certain Eucerius, "vir egregiæ scientiæ et præcipuæ intelligentiæ" as holding the Hebrew computation. [12]

[1] City of God, XV. 12.

[2] Historia Sacra. L. 1. Migne P. L. v. 20. c. 95.

[3] Chronicon. Migne P. L. 51. 873. 74 c. 703.

[4] Historia I. 1. Migne P. L. 31. c. 665.

[5] Chronicon Pt. I. Migne P. L. 51. c. 535.

[6] De Mundi duratione IV. Migne P. L. 51. 13. c. 1099.

[7] Chronicon Marcellini Comitis V. C. Migne, P. L. 51, col. 917.

[8] Migne, P. L. 69. col. 1215. Chronicon.

[9] Smith's Dict. of Bible, art. Vulgate. [10] Migne, P. L. 96, col. 538. De comprobat. Aet. sextæ.

[11] Præm. Migne, P. L. 85, col. 162 and note.

[12] Migne, P. L. v. 80. c. 695, Ep. 44.

Claudius who is identified with the iconoclastic bishop of Tours prefers the Hebrew, and bases his choice on the principle of St. Augustine that we must follow the original rather than the translation.[1]

But it was the Venerable Bede who gave the greatest impetus to the adoption of the short chronology in the West. He says that with Jerome he does not condemn the Septuagint but that following the principle of Augustine he prefers the Hebrew. He gives however the two series of numbers "ut legens quisque simul utrumque conspiciat et quod amplius sequendum putat eligat."[2]

An ancient chronicle which is ascribed by Mai to this same century still continues to give the Septuagint numbers.[3]

In the ninth century Freculphus made a curious compendium of the City of God but solves many of the problems contained therein according to Jerome's methods, e. g., the "error in numero."[4]

St. Ado of Vienne who died in 875 gives the two series and though he professes to follow Julius Africanus and Eusebius still on the principle of St. Augustine he adopts the Hebrew.[5]

The Liber de Computo and the Chronicon Albeldense,[6] two anonymous manuscripts of this period follow the Septuagint. The former quotes Orosius and states that Hilarianus placed the birth of Christ in A. M. 5199.

The Quedlinburg and Lambertini Annals, written between the ninth and the twelfth centuries follow the Hebrew without any reference to the Septuagint.[7]

[1] Brevis Chronica, Migne, P. L. 104. col. 918.

[2] De Temp. Rat. Migne, P. L. 90. 295. [3] Migne, P. L. vol. 94. col. 1102.

[4] Chronicorum Tomi II. Lib. i. cap. 16. Migne, P. L. 910, col. 927.

[5] Chronicon, Aet. Prima—Migne, P. L. 123, col. 23.

[6] Liber De Computo 79. Migne, P. L. 129, col. 1313. Chronicon, Albeldense Præludia viii. Migne, P. L. 129, col. 1126.

[7] Pertz, Monumenta Germaniæ hist. Script. t. iii. p. 22. Quoted by E. A. Paunter Genealogiæ Biblicæ—p. 217. Insulis 1876.

In the eleventh century Hermanus Contractus who died about 1054 gives both series:—"Dominus Noster nascitur transactis ab initio mundi secundum Hebraicam Veritatem annis 3952, secundum lxx interpretes vero 5199."[1] Shortly afterwards Hugo Flaviniacensis[2] tried to restore the Greek reckoning but failed, for Ekkehardus Uraugiensis in his compendium of Eusebius still prefers the "Hebraica Veritas" though he mentions Orosius and the Septuagint. He also copies St. Isidore but with the remarkable change that in every case he substitutes the Hebrew for the Greek numbers.[3] Finally the anonymous Chronicon Aldenburgense[4] of 1083, the Chronicon Fiscamnense ending in 1220[5] and the Chronicon of Sicardi, bishop of Cremona who died in 1215, give the dates of the Septuagint.[6]

Here then closes the period of controversy extending over twelve centuries. The Hebrew dates held the field during all the scholastic period and it was not until after the Reformation that any attempt was made to resuscitate the Septuagint.

To sum up. The epoch from the death of St. Augustine may be divided into two periods. During the first the Vetus Itala still held its ground against St. Jerome's version and is characterised by the Chroniclers using the Septuagint numbers. During the second period, from the sixth century to the thirteenth, the Vulgate became the recognized version, and the longer chronology was gradually driven out until at the close of the epoch the "Hebraica veritas" was left without a competitor.

And now I must draw to an end. We have seen that the documents on which a chronology could be based contain the germs of two distinct systems—a longer or the Septua-

[1] Chronicon, 1. Migne, P. L. 143, col. 55.

[2] Chronicon, Migne, P. L. 154, col. 23.

[3] Chronicon Universale.

[4] Chronicon, Ald. Parv. Migne, P. L. 174, col. 1455 and 1459.

[5] Migne, P. L. 147, col. 479.

[6] Migne, P. L. 213, col. 447 and 14.

gint system, and a shorter or the Hebrew system. We find too that owing to the diffusion of the Septuagint and the authority attributed to it, the longer chronology was adopted at first and has till now continued in the Greek Church. We find that in the Latin Church by the influence of St. Jerome and of St. Augustine a reaction set in against the longer chronology and that the Hebrew gradually gained ground until the older system had completely disappeared. Where then, we may ask, is the chronology "held by the universal Church 'always, everywhere, and by all?'" We find instead two distinct and irreconcilable systems fighting for supremacy. We find moreover that even in the systems themselves there was often a difference of five hundred years between the different calculations. I do not know any stretch of words or imagination by which this might be called a universal chronology held by the Church always, everywhere, and by all.

Another thing which militates against the idea of such a universal chronology is the manner in which the Fathers showed their disposition to change from one system to another. When reasons good and valid were brought forward we find none of them appealing to tradition or to the consent of the Church and I have no doubt that if they were to come to life to-day they would be perfectly willing to take all the data offered them by modern science and adopt whatever might seem to them proven even though it should go against their preconceived notions and the habits of all their lives.

PETER C. YORKE.

CARDINAL NEWMAN AS A STYLIST.

FEW periods in the history of English literature have been more prolific of good writers than the Victorian age. Inferior to the Elizabethan period, equal or almost so to the age of Queen Anne, modern English literature has

drawn its inspiration from new sources, and has an individuality of its own. A glance at the great names of this century, struggling for fame in the domain of letters shows how difficult it must have been to win in the face of such rivalry, an honorable place in the literary world. Besides Dickens Thackeray, and Scott, the three great classic novelists of the nineteenth century, Newman had for competitors in style such men as Macaulay, the successive volumes of whose "History of England" were looked for with as much eagerness as "Robert Elsmere" after the clergymen's criticisms, or the "Kreutzer Sonata," after Mr. Wanamaker's ban. Then there was Carlyle who taught England something of German literature, and whose rugged style forced itself upon even the most languid literary dilettante. John Stuart Mill, whose style Justin McCarthy describes as being clear as light, was a worthy rival. None of these, nor Herbert Spencer who disposes of a noisy antagonist as a strong man would calmly put aside the brawling urchin exposing himself to danger, nor Laureate Tennyson with all his combination of culture, melody, and strength, has left such an impress on the literary style of the age as John Henry Newman. Some have tried to pick a grammatical flaw in one of his phrases: "to such as him"; others have written some hard and bitter things about his theology; whilst yet another set have tried to show, and with some success, that his philosophy is not altogether satisfactory. But no one has dared to question his right to a first place as master of the English language. The late Matthew Arnold said of him that his power over the English language was second only to Shakespeare's. His literary activity was enormous. Though a few years ago he laid aside his pen forever, and for several years we have had nothing from him except a suggestive tract on the extent of inspiration, which called forth a hasty reply from a Maynooth professor, yet his publishers have put forth a list of thirty-seven volumes, to say nothing of the vast amount of editorial work done by him

during the Tractarian movement. Those writings fall into six great divisions: Historical, Personal, Philosophical, Poetical, Novel, and Religious.

His originality is striking. He does by means of words what the painter does by means of colors. His expression of thought and feeling is in the highest degree artistic, in the sense that it conceals art. Looking at his writings as forming one harmonious whole, they present a grand picture containing a variety of pleasant forms and tasteful colors. Yet no brilliant success, or grand peculiarity, or gorgeous fault marks his style; no Macaulay-like trick of rhetoric is used for effect; no foreign element is introduced as a medium to convey his ideas. He kept his language pure and virgin-like; he would not wed it to any other, and no man has succeeded better than he in expressing ideas difficult of expression in English, and at the same time retaining the severe precision of the schools. There is no Carlylian swagger, no uneasy bravado, no affectation of coarse forms of speech, no unnecessary obtrusion of his personality about his writings. His style is as a well chosen and well fitting dress made even to Parisian perfection.

Style includes the thought as well as its expression. If one must select between words and thoughts, the latter is after all the chief thing. But there is no necessity for doing so. The outpouring of the thought is never faultless unless the thought itself be clear. He who does not think clearly cannot write well. Newman was master of the thought and of the word. Whilst it does not follow that every intensely spiritual man is an accomplished essayist, there is sound meaning conveyed by him who said Newman was a great writer, because he was a good man. As he himself says of a gentleman that he is one who avoids all restraint and puts people at their ease, so may it be said of his style, that it is perfectly easy and entirely free from mannerisms.

According to rhetoricians, style varies with the subject matter. Hence there is the historical style, the epistolary

style, the controversial style, the style of the pulpit, of the bar, etc. Newman was a master of the style suitable to every one of the many fields of literature he entered. In the "History of the Turks in Their Relation to Christianity," we find a giant grasp of facts, principles, illustrated by names and deeds taken from centuries far apart, a rare accuracy of detail, historical inferences, brief, vigorous, satisfying, vivid pen pictures, Byronian in their wealth of description. His unstudied thoughts as given forth in the most familiar manner in his "Letters of a Life-Time," edited by John Oldcastle in "Merry England," are models of what epistolary style should be.

Theology, direct or indirect, is the main-spring of most of his writings. Protestants who cannot accept some of his theology, and some Catholics who do not accept his philosophy, can nevertheless appreciate his varied style. His singular subtlety of mind, the fine shadings of his thoughts, like the ripples of a calm lake, added to a marvellous wealth of words, enabled him to bequeath to the world some masterpieces of controversial style. No one is, therefore, surprised at the untold benefit he has conferred on Protestants and Catholics alike, by his book: "Present Position of the Catholics in England."

Vulgar prejudice and dangerous delusion had caught hold of the great majority of Newman's countrymen. These mountains of prejudice were the gradual growth of many traditions for more than three hundred years. Their removal was an enormous undertaking, but Newman has succeeded. Atheists can no longer point the finger of scorn at Protestant and Catholic Englishmen, and say in cutting derision of their mutual hatred, "see how these Christians love one another." It is seldom one hears of a man who destroys the offspring of his own intellect. This is what Newman did in his "Anglican Difficulties." Naturally enough he has to speak of himself in this book by reason of his connection with the Oxford movement. Whenever the

I appears, it is with modesty and frankness, never with arrogance, and always without painful and studied reserve.

Success in another kind of literary style presents itself to the mind of the reader of this latter-day saint's sermons. We have known several young clergymen to express dissatisfaction with them at first reading. The reason is twofold: first, their very simplicity prevents them from making a deep impression on the hasty reader; second, the young clergyman usually looks for more packed material for his next discourse, whilst a sermon from Newman is, as Froude says, "a poem formed on a distinct idea fascinating by its very subtlety." The spell of his spoken word from the dear old church of St. Mary the Virgin, whither Oxford men thronged to hear him, loses little of its effect when transferred to the printed page, and Newman's sermons will long retain the proud distinction of pulpit classics.

This is an age very productive of personal writing. There is no work, not even St. Augustine's Confessions, which shows more introspection than Newman's account of his religious opinions. One might search the whole field of such literature as has appeared during the present century and find no autobiography, religious or otherwise, so fascinating as Newman's "Apologia Pro Vita Sua." No one regretted more than the author the circumstances which called forth that noblest and most touching of autobiographies. For upwards of twenty years he kept silent; he bore taunts and calumnies and would not speak. At length he was goaded beyond endurance and the "Apologia" appeared. It set Newman right before the world; it enriched literature; but it broke the heart of him who was the immediate occasion of it, the Rev. Charles Kingsley.

He showed by his letters to *The Times* that he had the light and graceful touch of the journalist. But his two novels, "Callista" and "Loss and Gain" hardly establish a claim to a high place among novelists. The former whilst useful for its history is too learned to be popular. The

latter has something of the psychological studies of George Eliot about it. The student of theology will appreciate it more than the average novel reader. It is addressed to a high order of intellect, too high ever to reach the multitude. And yet in addition to many fragments of ancient learning from the classics and the Fathers, it contains the daintiest bits of conversation on music, architecture, and taste, and the nicest appreciation of the most different characters, from the dons at College to the sisters at home. One sees from this book that the mind of the author, though strongly braced by deep thought, was not estranged from the Christian courtesies nor unsympathetic towards the requirements of social life.

Herbert Spencer's essay on the "Philosophy of Style" is perhaps the best that has been written on that subject. According to him the underlying principle of style is economy of the recipient's mental energy. The writer must aim at conveying his thoughts to the reader with the smallest effort on the part of the latter. He must aim at conveying the greatest amount of thoughts with the smallest amount of words. This is precisely what Newman has done. He is fond of specific expressions because of their superior ease in conveying ideas. He arrays his words in the best order for conveying the thought; he puts the qualifying word and the qualified sufficiently near to save the mental exertion of carrying the former very far forward for use. In figures of speech both as to use and to choice the same requirement is observed. He never loses sight of the fundamental principle—economy of attention. "Other things equal," says Herbert Spencer, "the force of all verbal forms and arrangements is great in proportion to the time and mental effort they demand from the recipient is small." Newman scrupulously adhered to this principle. If we apply his own description of a great author we find it fully verified in himself. He says a great author is one who has something to say and knows how to say it. In such a writer the

thought and the word are distinct but inseparable from each other. Newman had no room for verbosity. His intense desire to give forth his ideas well, clothed them in a style clear, graceful, vigorous, yet withal possessing an indescribable simplicity.

It is not easy to form a strict estimate of a poet's place in literature after he has attained a certain standing and before the reading world places him among the immortals. It is the opinion of competent critics that not more than thirteen great poets remain to us after fully five centuries of English literature. The difficulty is increased by reason of the absence of a definite standard. Whilst all agree that the imagination has much to do with poetry; that it may be influenced greatly by the affections; that Goethe gave some information when he said, lively feelings of situations and power to express them make a poet; yet there is a profound difference of opinion as to the essence and the object of poetry. It will not do to say with Aristotle and Plato that the essence of poetry is fiction, nor with some moderns that it is imitation; for the former description is too limited and the latter is too loose. Whether we hold with Coleridge that the object of poetry is pleasure, or with Carlyle that it is instruction, or with Matthew Arnold that it is both combined, the reader of Newman's "Verses on Various Occasions" will admit that the author attains this object at times to a considerable extent. He took a severely platonic view of poetry. Whilst he understood the science of the beautiful, and colored objects with imaginative loveliness he acted rigidly on the principle that evil of any kind should not be poetized or made beautiful. If here and there the reader of his poems finds a halting meter he also meets sweetness and consolation. Though Newman's belief was prayerful and passionate, his poetry is on the whole cold and classic. His great spiritual lyric "The Dream of Gerontius" is Dantesque in the vision of the unseen world. No one since the author of "Purgatorio" has looked beyond the veil so soulfully and so

effectively. Whether the reader accepts or rejects the theology of this spiritual lyric he may admire the versatility of the genius of him who expressed in suitable verse the thoughts of the dying Gerontius, of his assistants, of the souls in Purgatory, of the angels, and of the demons. It were difficult indeed to find anything more touchingly beautiful than the stanza in which the angel takes a temporary leave of the soul:

> "Farewell, but not forever; brother dear,
> Be brave and patient on thy bed of sorrow;
> Swiftly shall pass thy night of trial here,
> And I will come and wake thee on the morrow."

Withal Newman is not a poet of the first order, and though his prose is the perfection of graceful artlessness his poetry has not a sufficiency of unpremeditated art. The wonder is that for one who had such little time to woo the muses, he developed such a lyric gift, and his admirers console themselves with the thought that "Lead, Kindly Light" has forced itself into every hymn-book and every heart. Here humanity finds a common ground. If all cannot say "The night is dark," everyone may acknowledge that he is "far from home."

Those who have studied his life are not surprised to find him living in people's imagination as though he were one of the great Fathers of the early Church, nor does the fact that he is canonized by the unanimous consent of his conntrymen excite the least wonder. Similarly the student of his works accepts as a matter of course the decision of such experts as Lord Coleridge and Mr. John Morley, Mr. R. H. Hutton and Mr. Froude, Mr. Aubrey de Vere and Miss Christina Rossetti, Professor Mivart, and Principal Shairp, Dean Stanley and Mr. Gosse, that he is one of the greatest masters of the English language.

JOHN CONWAY.

TITULARS IN MAY.

I. SS. PHILIP AND JAMES.

Maj. 1, ut in Calend. cum oct. de qua fit com. singulis diebus exc. 3. et 7. mensis et transfert. Fest. S. Michael. permanenter in 11. Maj., *pro Clero Romano* in primam diem de se liberam.

II. ST. PHILIP.

Fest. S. Jacob. ut dupl. 2. cl. permanent. figend. 11. Maii, *pro Clero Romano*, in prim. diem liberam, item fest. S. Mich. quod pro Calend. univers. locand. est 13 Maii.

Maj. 1, De officio et Missa *vd.* Eccl. Review, May, 1890. De Oct. fit com. except. 3. et 7. mensis et de die Octava fit 8. Maii cum mutatione S. Michael. ut supra.

III. ST. JAMES THE LESS.

Mutatis mutandis dispone ut pro fest. S. Philippi.

IV. ST. ATHANASIUS.

Maj. 2, ut in Calend. cum com. Oct. except. 3. et 7. mensis Permanent. transfert. S. Gregorius Nazianz. in 11. Maii et *pro Clero Romano* in prim. diem de se liberam.

V. INVENTION OF THE H. CROSS.

This is the titular feast of all churches of the H. Cross, except those of the Exaltation.

Maj. 3, ut in Calend. cum com. Oct. Singul. dieb. except. fest. Ascensionis. Permanent. figend. S. Antonin. 11. Maii et *pro Clero Romano*. prim. die de se libera.

VI. ST. MONICA.

Maj. 4, ut in Calend. cum com. Oct. singulis dieb. except. fest. Ascension *Pro Clero Romano* permanent. ex die Oct. transferend. S. Alexander in prim. diem de se liberam.

VII. ST. PIUS V.

Maj. 5, ut in Calend. cum com. Oct. singulis dieb. except. fest. Ascension. Fest. SS. Nerei et Soc. permanent. movend. ex die Octava in diem seq. et *pro Clero Romano* in aliam diem de se liberam.

VIII. THE ASCENSION OF OUR LORD.

Maj. 7, Pro utroque Clero ut in Calend. per totam Octavam.

IX. ST. STANISLAUS, MARTYR.

Ex 7. Maj. transfertur in 11. ejusd. ubi celebratur cum octava partial. quæ commemoratur usque ad 14. inclus. *Pro Clero Romano*, si pro titulari proprium Calend. sequuntur, celebratur 13. Maj. cum com. Oct. die seq. ubi Octava terminatur.

X. ST. JOHN OF NEPOMUC.

Ex 16. Maj. unde in 22. mensis jam permanent. amotus S. Ubald. hoc anno transferend. in 29. Maj. ubi celebratur sine Octava, *Pro Clero Romano* sine octava in 16. Junii unde in diem seq. transferend. fest. B. M. V. Auxil. Christian.

XI. THE HOLY GHOST.

Pro utroque Clero omnia ut in Calend. 17. Maj. per tot. Octavam.

XII. ST. VENANTIUS.

Ex 18. Maj. hoc anno transferend. in 29. ejusd. ubi celebrand. sine octava, *Pro Clero Romano* in 16. Jun. unde in diem seq. transferend. fest. B. M. V. Auxil. Christian.

XIII. THE B. V. MARY, HELP OF CHRISTIANS.

Ex 24. Maj. hoc anno transferend. in 29. ubi celebrand. cum octava part. quæ commem. 30. Maj. et de qua fit ritu dup. 31. Maj. unde permanent. movend. S. Angela in 1. Jun., *pro Clero* autem *Romano* in prim. diem de se liberam.

XIV. HOLY TRINITY.

Maj. 24, Ut in Calend. cum com. Oct. singulis dieb. except. fest. Corp. Christ. et *pro Clero Romano* etiam 26. Maj. Die 31. fit. Octava SS. Trinit. cum com. S. Angelæ et Oct. Corp. Christi.

XV. ST. PHILIP NERI.

Maj. 26, pro utroq. clero ut in Calend. cum octava quæ commemor singulis dieb., except. fest. Corp. Christi et de qua fit ritu dup. 2. Jun. cum com. Oct. Corp. Christi et SS. Martyrum *Pro Clero Romano* movend. fest. S. Eugen. in prim. diem liberam.

H. GABRIELS.

CONFERENCE.

Aspersio Populi.

In some of our churches the *aspersio populi* before the High Mass on Sundays often becomes awkward, if not positively annoying. Just as the celebrant passes through the aisle to sprinkle the faithful with holy water, the incoming crowd blockades the way, especially at the doors, and he is obliged to elbow his way back to the altar. For the benefit of those who follow the practice of marching up and down the aisle at the *Asperges*, exposing themselves to this annoyance, it may be said that they need not follow this practice, according to the following decision of the Sacred Congregation of Rites, given in answer to the *dubium*:

"Diebus Dominicis aspersio aquæ benedictæ super populum fieri debet a celebrante extra Chorum gradiente usque ad januam Ecclesiæ, vel a Choro conversus Celebrans debet aspergere populum?"

Respons. "In Dominicis aspersio populi cum aqua benedicta facienda est a sacerdote ad *cancellos* presbyterii juxta alias decreta." (*Acta S. Sedis, Vol. xxii. pag.* 506. *Sept.* 12, 1884.).

This is the proper manner of giving the *Asperges*; although, where the contrary custom has obtained it may be continued, according to a Decision of the S. R. C. 22 Mar. 1862. Decr. auth. n. 5322 ad 2.

The last Gospel in the "Votiva de SSo," during Lent.

Qu. The Devotion of the Forty Hours, takes place during Lent, and on the day of the Exposition the Rubrics permit the celebration of the Mass of the Bl. Sacrament, with a commemoration of the Ferial; should the last Gospel be that of the Ferial instead of the Gospel of St. John? During the Exposition, in the Votive Masses of the Bl. Sacrament, what is the rubric as to the last Gospel?

Resp. We take for granted that there is question here of a Mass of the Bl. Sacrament to be celebrated on some week-day, since the rubrics forbid it on Sundays of Lent.

If therefore the Exposition-Mass is the "Votiva de SSo.", celebrated on some Ferial in Lent when the rubrics do not forbid it, the last Gospel is that of St. John, according to the general rule laid down in the Missal: "In fine cujusque missæ votivæ semper dicendum est ultimum Evangelium secundum Joannem, quamvis in Dominicia, vel Vigilia, vel Feria proprium Evangelium habente celebretur." [Rub. Miss. P. I. tit. 13, n. 2.]

The same holds good for all private Masses of the Bl. Sacrament, celebrated during the Exposition.

But an exception is made in the above cases on Thursdays when the "Votiva de SSo. Sacramento" is celebrated, which corresponds to the Office recited on the same day (i. e., one of the six Votives granted by Decrees of July 5th. 1883.) These latter differ from the ordinary votive Masses in rite, having a special rubric prefixed to them which contains the following passage: "Fient quoque comm. de simpl. ac de Feria cum ejus Evangelium in fine Missæ."

"Sicut Rex ita Grex."

This sentence is not literally contained in the S. Scriptures, but is an abbreviated form of Ecclesiasticus cap. X, 2: "Qualis rector (princeps) civitatis, tales et inhabitantes in ea." The Greek word *egoumenos* signifies *ruler* or as the Syrian has it *judge*. Hence the above caption frequently reads: "Qualis rex, talis populus;" which is in the lines of Claudian

> "Regis ad exemplum totus componitur orbis;" and again,
> "Mobile mutatur semper cum principe vulgus."

A similar passage is found in Isaiah xxiv. 2: "Et erit sicut populus sic sacerdos."

ANALECTA.

EX S. CONG. INDULGENTIARUM.

Circa necessaria ad validam erectionem Stationum Viæ Crucis.

Die 6 Augusti, 1890.

Episcopus Constantiensis et Abrincensis, provinciæ Rothomagensis in Gallia, huic S. Indulgentiarum Congregationi humiliter exposuit:

Quum in una Apamiensi de die 25 Septembris 1871, Decret. Authent. S. C. Indulgentiarum, edit. Ratisb., n. 294, legatur dispositio sequentis tenoris: "Circa erectionem Stationum Viæ Crucis, impetratis antea ab Apostolica Sede necessariis et opportunis facultatibus, omnia et singula, quæ talem erectionem respiciunt, scripto fiant, tam nempe postulatio quam ejusdem erectionis concessio, quarum instrumentum in actis Episcopatus remaneat, et testimonium saltem in codicibus parœciæ seu loci, ubi fuerint erectæ præfatæ stationes;" hinc quæritur:

I. An postulatio erectionis scripto fieri debeat sub pœna nullitatis?

II. An ipsa concessio Episcopi, qui ab Apostolica Sede facultatem obtinuit erigendi Stationes Viæ Crucis, item scripto fieri debeat sub pœna nullitatis?

III. An in ipsa Episcopi concessione mentio fieri debeat facultatis obtentæ ab ipsa Apostolica Sede erigendi Stationes Viæ Crucis sub pœna nullitatis?

IV. An tandem testimonium erectionis in actis Episcopatus aut in codicibus parœciæ seu loci, in quo fit erectio Stationum Viæ Crucis, inserendum sit sub eadem nullitatis pœna? Porro S. Congregatio propositis quæsitis ita respondendum censuit:

Ad I, Negative; cf. Decretum sub n. 175.

Ad II, Affirmative; cf. Decretum sub n. 445.

Ad III, Congruit ut fiat mentio, sed non est necessaria.

Ad IV, Præscribitur insertio testimonii erectionis in actis episcopalibus et in codicibus parœciæ seu loci, etc., sed non sub pœna nullitatis; cf. Decretum sub n. 294.

Romæ, ex secretaria ejusdem S. Congregationis, die 6 Augusti 1890.

The decrees quoted above are as follows:

N. 175.

1748 3 Augusti.

Cum diversis non obstantibus regulis a Sacra Congregatione Indulgentiis Sacrisque Reliquiis præposita sub die 3 Aprilis 1731 ex Brevi s.

m. Clementis XII die 16 Januarii ejusdem anni, et sub die 10 Maji 1742 ex Brevi SSmi D. N. diei 30 Augusti 1741 ad varia explananda dubia, circa modum erigendi Stationes, quas Vias Crucis, seu Calvarii vocant, emanatis, non semel controversiæ, ad ipsamet Sacram Congregationem delatæ fuerint super subsistentia, vel nullitate erectionis Stationum hujusmodi, ex defectu licentiæ, vel consensus respective obtinendi, ut in præalligatis Brevibus clare præcipitur; eadem Sacra Congregatio ad quascumque in futurum eliminandas in hac re difficultates, die 30 Julii 1748 censuit præscribendum esse, quod in erigendis in posterum ejusmodi Stationibus, tam sacerdotis erigentis deputatio ac Superioris localis consensus, quam respectivi Ordinarii, vel Antistitis, et Parochi, necnon Superiorum ecclesiæ, monasterii, hospitalis et loci pii, ubi ejusmodi erectio fieri contigerit, deputatio, consensus et licentia, ut præfertur, in scriptis et non aliter expediri, et quandocumque opus fuerit, exhiberi debeant, sub pœna nullitatis ipsiusmet erectionis ipso facto incurrendæ.

De quibus facta per me infrascriptum ipsius Sacræ Congregationis Pro-Secretarium SSmo D. N. die 3 Augusti ejusdem anni relatione, Sanctitas Sua votum Sacræ Congregationis benigne approbavit.

Fr. J. Card. Portocarrero Præf.
A. E. Vicecomes Pro- Secret.

N. 445.

1879 21 Junii.

Engolismen. Pro erectione stationum Viæ Crucis peragenda dispositum fuit in Brevi "Exponi Nobis" a Clemente XII die 16 Januarii 1731 edito, et a Benedicto XIV in Brevi "Cum tanta sit die 30 Augusti 1741 confirmata et inserto, haud posse stationes Viæ Crucis erigi in Ecclesiis et locis Ministro Generali Ordinis S. Francisci minime subjectis, nisi accederet licentia Ordinarii loci ac consensus parochi et Superiorum ecclesiæ, monasterii, hospitalis et loci pii, ubi de eis pro tempore erigendis agi contigerit.

Cum vero plures exortæ fuerint quæstiones circa erectionem Viæ Crucis validitatem, ex eo, quod in dubium sæpe revocaretur, num prædicta licentia ac consensus datus fuerit, ad quaslibet in posterum istiusmodi difficultates eliminandas, Sacra Indulgentiarum Congregatio in decreto die 3 Augusti 1748 præscribendum censuit, quod in erigendis in posterum ejusmodi stationibus tam sacerdotis erigentis deputatio, ac

Superioris localis consensus, quam respectivi Ordinarii vel Antistitis, et parochi, necnon Superiorum ecclesiæ, monasterii, hospitalis et loci pii, ubi ejusmodi erectio fieri contigerit, deputatio, consensus et licentia in scriptis et non aliter expediri, et quandocumque opus fuerit, exhiberi debeant sub pœna nullitatis ipsiusmet erectionis ipso facto incurrendæ.

Jam vero Episcopus Engolismensis istiusmodi decretorum tenorem perspectum habens Sacræ Indulgentiarum Congregationi supplices libellos porrexit, atque in horum primo exponit, in sua diocesi ac fere ubique in Gallia exstare hospitalia, ecclesias, capellas, oratoria, domus Congregationum Sororum vota simplicia emittentium, et a S. Sede vel ab Episcopo etiam tantum approbatarum, quæ omnia quamvis de jure minime a jurisdictioni parochiali exempta dici queant, tamen de facto a parocho independenter administrantur per capellanos ab Episcopo nominatos. Ac subdit: in hisce omnibus ecclesiis ac locis bona fide stationes Viæ Crucis erectas fuisse, quin parochorum consensus fuerit requisitus. Dubitans hinc de istiusmodi erectionum validitate postulat, ut decleretur, utrum pro validis sint habendæ vel non, et casu, quo nullitate laborare fuerit definitum, instantissime postulat, ut a Sanctissimo sanatio indulgeatur, ne nimia oriatur confusio, et fidelium admiratio excitetur:

In altero autem supplici libello exponit, plures sacerdotes in Gallia facultatem obtinere a Ministro Generali Ordinis Minorum stationes Viæ Crucis erigendi in certo numero ecclesiarum vel oratoriorum, prævia tamen Ordinarii licentia, quam licentiam postea Ordinario exhibent, qui subscribit verbis generalibus v. g. Authentica recognovimus et executioni mandari permisimus. At quærit, num licentia, sic verbis generalibus data sufficiat, ut sacerdos ea donatus possit deinde cum solius parochi vel Superioris loci consensu, in quocumque loco intra limites jurisdictionis prædicti Ordinarii, valide stationes erigere, servatis servandis et relicto peractæ erectionis testimonio, propria manu subscripto; an vero præter hanc generalem licentiam requiratur, sub pœna nullitatis, ante quamcumque erectionem novus recursus ad Ordinarium cum designatione loci vel ecclesiæ, ut erectioni in tali loco consentiat.

Quare in Congregatione generali habita in Palatio Apostolico Vaticano die 20 Junii 1879 proposita fuerunt dubia:

1^m: Utrum nullæ sint erectiones stationum Viæ Crucis, sine consensu in scriptis parochi factæ in hospitalibus, ecclesiis, capellis, ac domibus Congregationum Sororum, de jure haud exemptis a parochiali jurisdic-

tione, sed de facto (juxta morem in Gallia vigentem) administratis independenter a parocho, per capellanum nominatum ab Episcopo?

Et quatenus Affirmative,

2^m^: An sit consulendum Sanctissimo pro sanatione hujusmodi erectionum?

3^m^: An consensus Ordinarii in scriptis requiratur sub pœna nullitatis in singulis casibus pro unaquaque stationum erectione, vel sufficiat, ut sit generice præstitus pro erigendis stationibus in certo numero ecclesiarum vel oratorium, sine specifica designatione loci?

Et quatenus Affirmative ad primam partem et Negative ad secundam,

4^m^: An sit consulendum Sanctissimo pro sanatione erectionum, cum dicto generico consensu jam factarum, vel sit supplendum defectui per novum consensum in scriptis ab Episcopo specifice præstandum?

EE. PP., auditis Consultorum votis, rescripserunt:

Ad 1^m^. Negative.

Ad 2^m^: Provisum in primo.

Ad 3^m^: Affirmative ad primam partem, Negative ad secundam.

Ad 4^m^: Affirmative ad primam partem, Negative ad secundam.

Et facta de his omnibus relatione SSmo D. N. Leoni PP. XIII in audientia habita ab infrascripto Secretario die 21 Junii 1879, Sanctitas Sua in omnibus votum Sacræ Congregationis adprobavit et sanavit præfatas erectiones cum generico consensu peractas.

A. Card. Oreglia a S. Stephano Præf.

A. Panici Secret.

N. 294.

1841 25 Septembris

Apamien. Vicarius Generalis Apamiensis expostulat: An pro validitate erectionis Viæ Crucis, et ad lucrandas indulgentias ipsi adnexas, sit absolute necessarius processus verbalis ab Episcopo, vel ab ejus Vicario conficiendus, an sufficiat facultas a Sancta Sede per Rescriptum obtenta?

Sac. Congregatio die 25 Septembris 1841 respondit:

Circa erectionem stationum Viæ Crucis, impetratis antea ab Apostolica Sede necessariis et opportunis facultatibus, omnia ac singula, quæ talem erectionem respiciunt, scripto fiant, tam nempe postulatio, quam erectionis ejusdem concessio, quarum instrumentum in codicibus, seu in actis Episcopatus remaneat, ut testimonium saltem in codicibus parœciæ, seu loci, ubi fuerint erectæ præfatæ stationes, inseratur.

LITTERÆ SS. D. N. LEONIS PP. XIII ad Em. Cardinalem Bausa, archiepiscopum Florentinum CIRCA CULTUM SACRÆ FAMILIÆ.

DILECTE FILI NOSTER, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Novum argumentum perspecti tui erga hanc Apostolicam Sedem studii et obsequii prodiderunt litteræ Augusto mense exeunte ad Nos datæ, quibus vota Nobis significasti plurium fidelium, ut veneratio quæ Christo Domino ac Matri Virgini et S. Josepho domesticæ Ejus societatis consortibus, sub Sacræ Familiæ titulo exhibetur, ad ampliorem in Ecclesia cultus dignitatem provehatur, atque de hac re, uti fieri debet in causis gravibus fidem ac disciplinam spectantibus, sententiam et judicium hujus Apostolicæ Sedes postulasti. Tuæ observantiæ et prudentiæ officium Nos plurimi æstimantes, confestim postulationis tuæ rationem habendam censuimus, ac rem propositam Consilio Nostro sacris ritibus præposito cognoscendam mandavimus, ut deinde ad Nos consulta et exquisita referret. Re itaque diligenter expensa, Tibi nunc significamus, ob peculiares justasque causas Nos decrevisse ut pietatis cultus erga Sacram Familiam nullis aliis inductis ejus exercendi novis formis, in eo statu servetur, in quo auctoritate hujus Apostolicæ Sedis probatus fuit, atque ut potissimum christianæ domus Sacram Familiam ad venerationem et exemplum propositam habeant, juxta instituta piæ illius Consociationis, quam Decessor Noster fel. rec., Pius IX, suis litteris die V Januarii Anno MDCCCLXX datis, probavit et commendavit, atque in spem certam maximorum fructuum latius in dies propagari exoptavit. Quam spem salutarium bonorum et Nos ultro in ejusdem Societatis spiritu ponimus: confidimus enim Fideles omnes probe intelligentes, in cultu quem Sacræ Familiæ exhibent, sese mysterium vitæ absconditæ venerari, quam Christus cum Virgine Matre et S. Josepho egit, inde magnos stimulos habituros ad fidei fervorem augendum, et virtutes imitandas, quæ in divino Magistro, ac Deipara Ejusque Sponso sanctissimo fulserunt.—Hæ autem virtutes, ut non semel monuimus, dum æternæ vitæ mercedem pariunt, ad prosperitatem etiam domesticæ et civilis societatis tam misere hoc tempore laborantis spectant cum ex familiis sancte constitutis, civitatis etiam commune bonum cujus familia fundamentum est, necessario consequatur. Majus vero fiducia Nostra incrementum capit dum cogitamus Sacræ Familiæ cultores ex instituto Societatis quam diximus, a Christo Domino gratiam per merita Matris Virginis et S. Josephi sedulo efflagitantes, propitiam indubie opem ex-

perturos, ut vitam sancte componant, atque uti in domibus suis concordiam, caritatem, in adversis tolerantiam morumque honestatem lætentur efflorescere. Vota igitur ad Deum effundimus, ut germanis memoratæ Societatis spiritus in dies latius inter fideles emanet ac vigeat, atque in hanc rem operam suam collaturos tum sacrorum Antistites, tum omnes Ecclesiæ administros non dubitamus. In mandatis autem dedimus consilio Nostro sacris ritibus præposito, ut orandi formulam ad te mittat, quam confici et edi curavimus in usum fidelium, ad domos suas Sacræ Familiæ consecrandas, tum etiam quotidianæ precationis exemplar a fidelibus in Sacræ Familiæ veneratione persolvendæ. Tuo demum in Nos obsequio, Dilecte Fili Noster, parem dilectionis affectum libenter profitemur, ut in auspicium cælestium munerum, Apostolicam Benedictionem Tibi, et Clero ac Fidelibus, quibus præsides, peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die xx Novembris Anno MDCCCXC, Pontificatus Nostri Decimo tertio.

LEO PAPA XIII.

Formula recitanda a christianis familiis quæ se Sacræ Familiæ consecrant.

O Jesu Redemptor noster amabilissime, qui cælo missus ut mundum doctrina et exemplo illustrares, majorem mortalis tuæ vitæ partem in humili domo Nazarena traducere voluisti, Mariæ et Josepho subditus, illamque Familiam consecrasti, quæ cunctis christianis familiis futura erat exemplo, nostram hanc domum, quæ Tibi se totam nunc devovet, benignus suscipe. Tu illam protege et custodi, et sanctum tui timorem in ea confirma, una cum pace et concordia christianæ caritatis; ut divino exemplari Familiæ tuæ similis fiat, omnesque ad unum quibus ea constat, beatitatis sempiternæ sint compotes.

O amantissima Jesu Christi Mater et mater nostra Maria, tua pietate et clementia fac ut consecrationem hanc nostram Jesus acceptam habeat, et sua nobis beneficia et benedictiones largiatur.

O Joseph, sanctissime Jesu et Mariæ custos, in universis animæ et corporis necessitatibus nobis tuis precibus succurre; ut tecum una et beata Virgine Maria æternas divino Redemptori Jesu Christo laudes et gratias rependere possimus.

ORATIO.

Quotidie recitanda ante Imaginem Sacræ Familiæ.

O amantissime Jesu, qui ineffabilibus tuis virtutibus et vitæ domesticæ exemplis familiam a Te electam in terris consecrasti, clementer aspice nostram hanc domum, quæ ad tuos pedes provoluta propitium te sibi deprecatur. Memento tuam esse hanc domum; quoniam Tibi se peculiari cultu sacravit ac devovit. Ipsam benignus tuere, a periculis eripe, ipsi in necessitatibus occurre, et virtutem largire, qua in imitatione Familiæ tuæ sanctæ jugiter perseveret; ut mortalis suæ vitæ tempore in Tui obsequio et amore fideliter inhærens, valeat tandem æternas tibi laudes persolvere in cælis.

O Maria, Mater dulcissima, tuum præsidium imploramus, certi divinum tuum Unigenitum precibus tuis obsecuturum.

Tuque etiam, gloriosissime Patriarcha sancte Joseph, potenti tuo patrocinio nobis succurre, et Mariæ manibus vota nostra Jesu Christo porrigenda submitte.

Indulgentia 300 *dierum semel in die lucranda ab iis qui se Sacræ Familiæ dedicant juxta formulam præcedentem a S. Rituum Congregatione editam.*

(Leo PP. XIII.)

(Translation.)

O Jesus, our most loving Redeemer, who didst come into the world to enlighten it by Thy teaching and by Thy example, and who didst will to pass the greater part of Thy mortal life in the poor cottage of Nazareth, in humble subjection to Mary and Joseph, thus sanctifying that family which was to be the model of all Christian families; graciously receive this family which dedicates and consecrates itself to Thee this day. Do Thou protect us, do Thou watch over us! Do Thou bestow on us Thy holy fear, and peace, concord, and Christian charity; that so, by the imitation of Thy family as our pattern and model, we may each and all obtain everlasting happiness.

O Mary, loving Mother of Jesus, and our Mother, by thy gracious intercession make this humble offering acceptable to Jesus, and obtain for us His graces and blessings.

St. Joseph, holy guardian of Jesus and Mary, assist us by thy prayers in all our spiritual and temporal necessities; so that, with Mary and with thee, we may for all eternity bless our Divine Redeemer, Jesus.

Prayer to be said daily before an image of the Holy Family.

O most loving Jesus, who by Thy unspeakable virtues and by the example of Thy life at home didst sanctify the family which Thou didst choose on earth, look down in loving kindness on this family which humbly kneels before Thee and invokes Thy mercy. Graciously assist us, defend us from every danger, help us in all our necessities and give us grace to persevere in the imitation of Thy holy family; that faithfully serving Thee and loving Thee upon earth we may at length bless Thee for ever in paradise.

O Mary, most-sweet Mother, to thy intercession we have recourse; thy Divine Son will hear thy prayers.

And do thou, O glorious Patriarch St. Joseph, assist us by thy powerful mediation, and offer by the hands of Mary our prayers to Jesus.

(300 days Indulgence, once a day, to be gained by those who have performed the act of consecration to the Holy Family, as above given.)

BOOK REVIEW.

HISTORICAL SKETCH OF THE PHILADELPHIA THEOLOGICAL SEMINARY OF ST. CHARLES BORROMEO. 1832–1890. Philadelphia, Hardy and Mahony. 1891.

Through the intelligent industry of Father Schulte, one of the Professors and Librarian of Overbrook Seminary, a succinct history of the institution has been published. The data had to be gathered from various scattered sources, and it required no slight labor to secure accuracy of statement in regard to dates, names and places, since the earlier reports were sometimes conflicting. There is a brief introductory review of the gradual development of Theological Seminaries. The history proper of the Philadelphia Seminary is made extremely interesting by numerous illustrations well chosen and charmingly executed in photogravure. A few characteristic strokes of familiar traits in the principal figures of the sketch vary the simplicity of historical statement and the handsome style of print and form make it a decidedly attractive publication. It is needless for us to enter into the details of the history itself since it is mainly of local interest. In an appendix the list of priests ordained in the Diocese between the years 1832 and 1890 is given, together with dates of ordination, by whom and where.

Another Appendix contains the list of those who have labored in the diocese during that period, and who were either ordained before 1832 or subsequently affiliated to the Diocese. Altogether Father Schulte has deserved the grateful acknowledgment of the Philadelphia clergy and people by this beautiful and timely tribute to his "Alma Mater."

THE AVE MARIA. A Catholic Family Magazine, devoted to the Honor of the Blessed Virgin. Edited by a Priest of the Congregation of the Holy Cross. New Series. Volume thirty-first, July—December, 1890. Notre Dame, Indiana, U. S. A. 1890.

We have elsewhere in this number of the Review recorded our high appreciation of the work which the superbly bound volume before us represents. A fairer offering could hardly be made by a priest to the Queen of May, than to scatter the leaves of this fragrant Bouquet in the path of her children, that they may gather them and in doing so see them change into life-giving fruit.

A SHORT AND PRACTICAL MAY DEVOTION. Compiled by Clementinus Deymann, O. S. F. Approved and Recommended by the Right Rev. J. J. Hogan, D. D. Fr. Pustet & Co. New York and Cincinnati.

There is a ceaseless demand for popular adaptations of the approved devotions of the Church, which it is difficult to satisfy in every respect. With the best of guides, in the form of books, something must be left to the judgment of the priest who conducts the devotions, so as to give them that expression which in turn imparts a living energy into those who take part. The same may be said of this little book which certainly has the merit of being practical, comprehensive and short. There is a judicious disposition of matter throughout, very different from the style of French works much in use, which do not suit our people. The fact that the print in this manual is exceptionally clear and bold shows that the publishers realized the purpose of its use in the church.

A CHRISTIAN APOLOGY, by Paul Schanz, D.D., D. Ph. Professor of Theology at the University of Tuebingen. Translated by Rev. Michael F. Glancey and Rev. Victor J. Schobel, D.D. In three volumes. Vol. I. God and Nature. Fr. Pustet & Co., New York and Cincinnati. 1891.

Just as we are going to press we receive this first volume of a most creditable addition to the theological literature of our times. The work of Professor Schanz has established for itself an enviable reputation in Germany, where the highest standard of criticism prevails just now on the

subject of apologetics, owing to the advanced ideas which the Rationalistic school propagates at the Universities. Whilst quite a number of able defenders have recently entered the field on the continent of Europe against the assumptions of modern science so called, and thus each has been able to profit by, and improve upon the labors of his predecessors, few of these have been sufficiently popularised among English speaking Catholics. In fact we have no single writer in this field whom we could call properly our own, or who reaches the level demanded by the advance of recent scientific investigation. We have therefore every reason to welcome this translation of a timely and complete manual, up to date, of the "Demonstratio Christiana et Catholica." That it is well done, seems to be warranted by the two scholars who have undertaken the work; one of them a professor of theology at Oscott, the other diocesan inspector of schools in Birmingham.

The volume before us treats of the questions raised by the Natural sciences; the second volume, now in press, deals with the prominent questions of the Comparative Science of Religion and Biblical criticism; whilst the third and last volume will take up the doctrines of the Church. It seems in many ways an advantage to have the notes in their proper places throughout the body of the work, instead of putting them, as the German text does, at the end, under one head. But we shall have an opportunity of returning upon the merits of this work soon. In the meantime we may recommend its general excellence, as accepted by the European critics, to students of theology who would keep abreast with the requirements of religious discussion in our day.

COMMENTARIUS IN ECCLESIASTEN ET CANTICUM CANTICORUM. Auctore Gerardo Gietmann, S.J.—Parisiis: P. Lethielleux. 1890.

One of the most interesting among the didactic books of the Old Testament is that of the "Preacher," who styles himself the Son of David, king of Jerusalem. Whether Salomon was actually the writer or whether it comes to us from one of the inspired teachers belonging to a later period is a question on which some of the best of recent authorities seem still divided, although the larger number of Catholic critics, among whom our Commentator P. Gietmann, make no distinction between the speaker who is nominally introduced and the writer of the treatise. Dr. Kaulen is for the opposite view and he points out how after the return of the Jews from exile it became quite a common practice among the He-

brew teachers to present the typical wisdom of the divine law in the language and under the title of Salomon. However that be, the author of the commentary before us has had in this book, apart from the question of the true authorship, abundant material upon which to exercise his critical skill and varied erudition in the solution of difficulties.

The book, as is well known, deals with the problem of human happiness The sacred writer has studied the social question. He speaks from experience. He commanded wealth unbounded; Providence had endowed him with a love for wisdom and with knowledge, and he had been enabled to satisfy his desires in every direction. But he found it impossible to obtain peace from satiety and every gratified craving opened new corners for fresh desires and fresh disappointments. He then sought to learn from the experience of others. He conversed with men in every station of life and observed their ways. The result was the conviction of the insufficiency of earthly things to fill the heart of man and the uselessness of seeking to improve his condition by seeking after change. He shows how true happiness can be found only in accepting the conditions of life pointed out by the Creator and to make the best of these by an orderly disposition of them, since contentment comes principally from a proper use of the advantages which we have and not from the possession of the objects which we might covet.

In the unfolding of this view of the temporal life the author has been generally supposed to have observed no continuous train of thought or argument, but rather to have followed in dialectic form the chance moods of his interlocutor whose various difficulties he meets or anticipates. P. Gietmann has dissipated this notion. He follows the inspired writer, points out the logic of his reasoning and the connection of thought throughout. This was no easy task and the careful reader of the commentary will at once perceive the value of the service done by the learned author to the study of Exegesis, if he compares it with such ripe researches in a similar direction as those of Schaefer or Delitzsch.

One signal advantage offered by this method is that it takes away every vestige of pretence upon which the so-called reformers have ruthlessly rejected this book from the canon of inspired writings. The supposed contradictions and what has been termed ungodly teachings upon which the critics had applied their judgment with more zeal for innovation than for the understanding of the sacred text are shown to allow of grammatical construction which will make the passages in question fully

harmonize with their context. In other instances the propriety of certain figures of speech in illustration of a leading thought is forcibly brought out by our author.

It is needless to say of this book as of the entire catalogue of which it forms a part, that it abounds in deep and solid erudition at every turn, whilst the arrangement is such, that the more critical questions are dealt with separately at the end of each well sustained argument.

II.

We know not only from Origen and St. Jerome, but from some passages in the Talmud and the writings of Rabbi Nathan that the Jews were forbidden to read the Canticle of Canticles before they had attained their thirtieth year. This itself leads to the presumption of its allegoric character as understood in the Hebrew Church. There are indeed many other reasons which make against the acceptance of the literal interpretation, even if it be supposed that the facts were to serve as typical of the divine love. Some of the facts unless understood exclusively in a spiritual sense could never have been uttered by the divinely inspired writer. They would prove an inevitable stumbling block to the carnal mind of those who, like children, are incapable of taking a higher view.

The theory of an historical narrative fails moreover of being sustained by the harmony of parts. It would oblige us to attribute to the lovers alternately characters incompatible with their previous positions and frequently contradictory. It was probably this fact which originated the idea of the Canticle of Canticles being a collection of amatory sonnets composed on different occasions. Both Bossuet and Calmet favored the direction of later critics like Delitzsch and Zoeckler who argue for the typical, that is to say the realistic character of the Exposition and hence deny its unity.

Our author makes an exhaustive plea against this system. He shows by well sustained arguments that the Canticle of Canticles is in no sense a profane but a sacred composition. He developes its prophetic character proving that it is a perfect image of the future Church of Christ. The figures are allegorical and represent the Messiah in the person of Salomon and His sacred Spouse in that of the Sulamite. This interpretation is not only sustained by the common consent of the Fathers of the Church, but it does away with all the difficulties which modern Exegesis has undertaken to clear up in various other ways but at the expense of

both the unity and the hitherto admitted origin of the inspired books. P. Gietmann stands for the validity of the Salomonic authorship and points out that many of the Aramaic peculiaritics of expression advanced as a proof for the post-exilic date of the Canticle, are in reality of Phœnician character and easily compatible with the Hebrew usage in the time of Salomon. The unity of the context flows as a natural result from our author's exposition.

The method by which the student is directed to form an independent judgment of the merits of the various hermeneutical questions proposed in the book is, as we might expect, rigidly scientific. At the same time it prepares the mind for the Exegetical interpretation which is the main object of the work. The metrical character of the book of Canticles deserves separate attention, and we may here remind the reader interested in the above work, that P. Gietmann published a treatise some years ago, in which he handles the subject exhaustively. (De Re Metrica Hebræorum, B. Herder.)

BOOKS RECEIVED.

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THE INTERIOR OF JESUS AND MARY. Translated from the French of the Rev. J. Grou, of the Society of Jesus. Edited, with a biographical sketch and preface, by Rev. S. H. Frisbee, S. J. In two volumes. New York: The Catholic Publication Society Co.—London: Burns and Oates. 1891.

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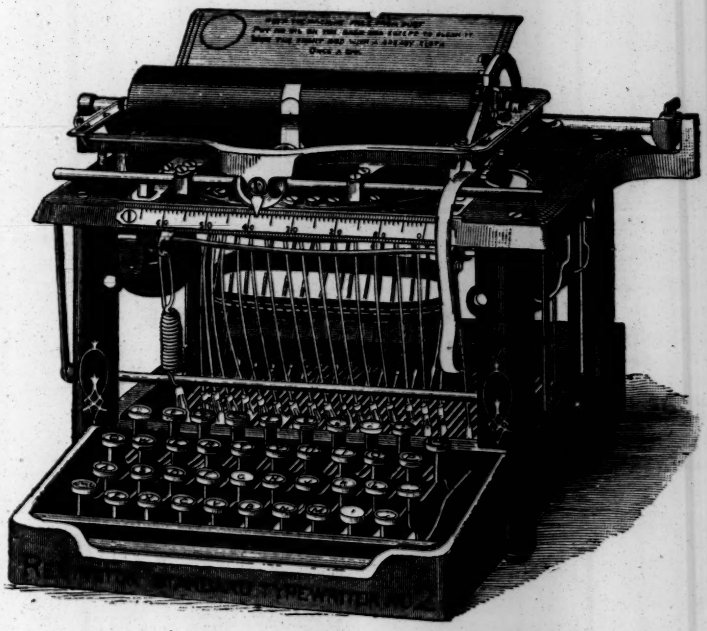

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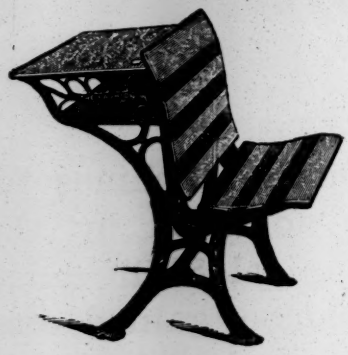

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